Digitized by eGangotri

Cat No 1103
18/11

(All Rights Reserved.)

HISTORY AND PHILOSOPHY

OF

THE SIKH RELIGION

(IN TWO PARTS)

BY

KHAZAN SINGH,

EXTRA ASSISTANT COMMISSIONER, DELHI.

—o—

ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

Conquest of Self, is the Conquest of the Universe.

PART II,

Philosophy.

—:-o-:—

स्कैन्ड/Scanned

1914.

PRINTED AT THE "NEWAL KISHORE" PRESS, LD., LAHORE.

CC-0. In Public Domain. Funding by IKS MoE

Digitized by eGangotri

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

299
K95H
P. 2

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

118

DEDICATED

TO

COLONEL J. A. L. MONTGOMERY, M.A., C.S.I.,

Late Financial Commissioner of the Panjab,

In token of the Author's gratitude.

स्कैन्ड/Scanned

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CONTENTS OF PART II.

Errata of Part II vii

Ancient and Modern Religions of the World... 327

Advent of Guru Nanak and his Successors ... 343

The Objects of Worship 374

God and His Government 387

Spontaneous Divine attraction, and the mode, pleasure, and power of Divine worship ... 412

The Transmigration of Souls 425

Actions, Duty, and Morals 473

The Religion of the Gurus 506

The Khálsa 533

The Amrita or Baptism of the Khálsa ... 565

The Guru of the Khálsa after Guru Gobind Singh... 570

Income from offerings 580

Commandments 584

The Khálsa as a Nation 593

Conclusion of Part II 637

Ardás (Supplication) 643

Appendix B 647

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ERRATA OF PART II.

Page 328, para 3, line 5, for "olitical" read "political."
„ 337, para 2, line 11, for "idolatory" read "idolatry."
„ 341, line 7 from bottom, for "th" read "the."
„ 341, foot-note, insert bracket before "Dutt's" and omit the one before "he."
„ 343, expunge "32" from line 7 and place it before line 11.
„ 348, insert "33" before the first line of the hymn.
„ 348, line 4 of hymn, for "Balhnte" read Bahnte."
„ 348, verse, line 6, for "jáke" read "jáe."
„ 348, —„— line 7, for "rahi" read "ráhi."
„ 348, —„— line 8, for "nam" read "nám."
„ 350, hymn, line 1, for "job" read "jáb."
„ 350, hymn, insert "34" before Jab."
„ 350, hymn, line 3, for "rasol" read "rasàl."
„ 367, hymn 46, line 6, for "songhariai" read "sanghariai."
„ 371, line 9, for "wh" read "who."
„ 373, line 6 from bottom, for "add" read "and."
„ 392, line 10, omit (.) from "epithet He"
„ 393, line 5 from bottom, after "created" read "and."
„ 394, verse 71, insert inverted commas before "He" in line 3, omitting them from "His" in line 5.
„ 394, verse 72, line 11, for "nosuperstition"read"no superstition."
„ 395, line 1, insert "73" before "Tis."
„ 395, para 3, line 2, for (,) insert "." full stop.
„ 397, hymn 77, line 2 from bottom, for "world" read "universe."
„ 398, foot-note, insert (*) before the first line.
„ 399, line 1 from bottom, for "f" read "of."
„ 404, verse 85, for "pharaian" read "pharáiai."
„ 407, verse 88, line 2 from bottom, insert bracket after "machine."
„ 411, verse 91, line 6, for "Anliase" read "Anlias."
„ 417, verse 93, line 3 for "deh" read "de."
„ 420, hymn 100, line 4, for "bhao" read "bhào."
„ 431, hymn 112, line 2, for "bádeda" read "báde da."
„ 431, hymn 112, line 12, for "ihse" read "ikse."
„ 433, hymn 115, line 2, expunge one "ronde."
„ 435, hymn 119, line 1, for "jási" read "gia."
„ 438, hymn 121, line 6, after "punished" insert "in."
„ 449, line 3 from bottom, for "guol" read "soul."
„ 455, line 5 from bottom, for "one" read eon."
„ 459, hymn 142, line 6, for "nimanti" read "nimánri."
„ 461, hymn 143, line 5, for "saka" read "sada."
„ 466, line 1, for "abric" read "fabric."
„ 472, line 2, for "kháhásh" read "kháhish."
„ 472, line 3, for "Jis" read "Tis."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

PART II

CHAPTER XX.

Ancient and Modern Religions of the World.

In this part we propose to deal with the philosophy and doctrines of the Gurus of the Sikhs, based on the scriptures of the Sikhs, or the Holy Granth, and the dialogues which Guru Nanak had with the Qazis of Makka and Madina. As will be explained later on, the mission of the Gurus was to amalgamate the religious systems of the whole world and to show the righteous and direct path to heaven.

Guru Nanak informs us that the world is subject to four cycles and that the never-ending succession of those cycles is ever going on. The first of these is "Saṭ Yug" or the age of righteousness, otherwise called the Golden age. That age was swayed by Brahma Rikh, and the world professed one and the same religion.

The next age was "Ṭreṭa" (Silver age) in which three-fourths of truth prevailed. The rulers were called Kshatryas (or warriors). Ram Chandar was then an incarnation of Vishnu. He ruled over the whole earth, and the whole race of mankind had then a uniform faith.

The third was "Duapar" (the Brazen age) with a mixture of righteousness and unrighteousness, truth and falsehood. The sovereign power then lay with the Yadavs, while Krishna was the incarnation of Vishnu. The whole world had then also one and the same faith. However at the end of Duapar and in the beginning of Kalyuga (the Iron age) the case became different. Truth remained one-fourth while

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

falsehood usurped the remaining three-fourths. Different religions and creeds came into existence.

Before proceeding further we must enlighten our readers as to whether these aphorisms of the great Guru were the idle talk of an ascetic or pretender to spiritual power or were really true, being based on facts. A superficial reader may consider them to be unsound and incorrect but the labours of the able and well-known author, Lieut.-Colonel James Todd (to whom we are much indebted in this respect enable us to assure our readers that the remarks of Guru Nanak are wholly true.

A reference to and careful study of the "Religious Establishments, festivals, and customs of Mewar," which was written by the said author long ago, clearly supports the remarks of the Guru. Of course the various and incessant political and religious changes, as well as the religious intolerance and consequent absence of peace and education, have allowed no proper history to be preserved, but manners, customs, and mythology throw a great light on the ancient religions of the world.

In primitive times God was worshipped as the Supreme Being. Later on natural phenomena were deified and worshipped. The earliest principal objects of adoration in Egypt, Greece and India, were, as far as we can make out, the Sun and Moon. Whether they were the great heavenly planets or some other gods is still a mystery, but we find that two grand races Solar (Surya) and Lunar (Chandra or Indú) were designated after them. Ella, a grand-child of Surya was married to Budha, son of Indú. That union gave rise to the race of Indú. That race deified Budha who continued to be the chief object of their adoration until Krishna. "That the nomadic tribes of Arabia, as well as those of Tartary and India," says Todd, "adored the same objects, we learn from the earliest writers".

When Krishna was deified his worship was not confined to India alone, it appears to have extended to Egypt, Arabia, Greece and to almost the whole of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

world under different appellations. Krishna is popularly known in India under the name of "Kàn" and "Kanhya". Diodorus informs us that Kàn was one of the titles of the Egyptian Apollo or sun. Apollo was also worshipped by the Greeks and Celts under the title of Carneios from Carnos. Its root is the Sanskrit word *Karna* "a ray" which is one of the titles of the Hindu Apollo. James Todd says that the "most celebrated of the monuments commonly termed Druidic, scattered throughout Europe, is at Carnac in Brittany, on which coast the Celtic Apollo had his shrines, and was propitiated under the title of Carneus, and this monument may be considered at once sacred to the names of the warriors and the sun-god Carneus. Thus the Roman Saturnalia, the *Carnivale*, has a better etymology in the festival to Carneus, as the sun, than in the "adieu to flesh" during the fast. The character of this festival is entirely oriental and accompanied with the licentiousness which belonged to the celebration of the powers of nature. Even now, although Christianity has banished the grosser forms, it partakes more of a Pagan than a Christian ceremony."

The mythology of the Greeks and Romans corresponded with that of the Hindus. The number and title of the *Dii Majores*, the deities who figuratively preside over the planetary system, are the same. And analogies between the Indian, Egyptian, Greek, and Scandinavian festivals are very striking.

The Holi festival of the Hindus much resembles the Saturnalia of Rome of this day. Missiles of crimson powder, as on the *Holi*, are scattered at the *carnivale*.

There is considerable resemblance between the fair held at Mewar in Cheṭ (March—April) in honour of the Hindu goddess of abundance, Gauri or Isani, and those which were held in honour of the Egyptian Diana at Bubastis and Isis at Busiris, within the Delta of the Nile. The Greeks called her Ceres. The German Suevi also adored Isis which was evidently a form of Ertha, the chief divinity of all the Saxon races, "who, with the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

consort Tentales or Hesus (*Mercury*), were the chief deities of both the Celtic and early Gothic races: the Budha and Ella of the Rajputs." "It is a curious fact," says James Todd, "that in the *terra cotta* images of Isis, frequently excavated about her temple at Paestum, she holds in her right hand an exact representation of the Hindu lingam and yoni combined ; and on the Indian expedition to Egypt, our Hindu soldiers deemed themselves amongst the altars of their own god Iswara (Osiris), from the abundance of his emblematic representatives."

The Trimurti or Hindu Trinity once absorbed the attention of the whole world, and the serpent worship was similarly recognized. About the latter we give an extract from Todd's work under reference.

"The 5th (of Sawan) is the Nagpanchami, or the day set apart for the propitiation of the chief of the reptile race, the Naga or serpent. Few subjects have more occupied the notice of the learned world than the mysteries of Ophite worship, which are to be traced wherever there existed a remnant of civilization or indeed of humanity ; among the savages of the savannahs of America. or the Magi of Fars, with whom it was the type of evil—their Ahrimanes. The Naga, or serpent-genii of the Rajputs, have a semi-human structure, precisely as Diodorus describes the snake-mother of the Scythic, in whose country originated this serpent-worship. engrafted on the tenets of Zerdusht, of the *Puranas* of the priesthood of Egypt, and on the fables of early Greece. Dupuis, Volney and other expounders of the mystery have given an astronomical solution to what they deem a varied ramification of an ancient fable, of which that of Greece, "the dragon guarding the fruits of the Hesperides" may be considered the most elegant version. Had these learned men seen those ancient sculptures in India, which represent "the foil" they might have changed their opinion.

The Dusahra festival which is held in India in commemoration of Rama's victory over Ravana, the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

King of Lanka, is analogous to the autumnal festival of the Scythic warlike nations.

In regard to Diwali, a Hindu festival of lamps, Todd says " When we reflect that the Egyptians, who furnished the Grecian pantheon, held these solemn festivals, also called "*the feast of lamps*" in honour of Minerva at Sais, we may deduce the origin of this grand Oriental festival from that common mother-country in Central Asia, whence the Diwali radiated to remote China, the Nile, the Ganges, and the shores of the Tigris ; for the *Shebrat* of Islam is but the feast of lamps of the Rajputs."

There are many more analogies which clearly go to establish the fact that Hinduism in ancient times pervaded the whole earth, and we cannot do better than give in full the conclusion at which Todd arrives after his careful researches. " That a system of Hinduism pervaded the whole Babylonian and Assyrian Empires, Scripture furnishes abundant proofs in the mention of the various types of the sun-god *Balnath*, whose pillar adorned "every mount" and "every grove"; and to whose other representative, the brazen-calf (*Nanda*), the 15th of each month (*amavas*) was especially sacred. It was not confined to these celebrated regions of the East, but was disseminated throughout the earth ; because from the Aral to the Baltic, colonies were planted from that central region, the cradle of the Suryas, and the Indus, whose branches (*sacha*) the Yavan, the Aswa, and the Meda were the progenitors of the Ionians, the Assyrians, and the Medes ; while in later times, from the same teeming region, the *Galoti* and the Getae, the Kelts and Goths, carried modifications of the system to the shores of Armorica and the Baltic, the cliffs of Caledonia, and the remote isles of the German Ocean. The monumental circles sacred to the sun-god Belonus at once existing in that central region, in India, and throughout Europe, are conclusive".

Moreover the Arabian Prophet also, in Sura XLII of the Holy Quran, propounded the doctrine that a grand

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

catholic faith had pervaded all ages and all revelations varying at each dispensation only in accidental rites.

There was great similarity between the religions of the ancient Arabian and Indian nations*. There are many more authorities which can be referred to on this subject, which we avoid for want of space, but still what we have given above will assure our readers that what Guru Nanak said is quite true. We request our readers to peruse Todd's work quoted above. We hope that if any doubt be still entertained, future researches of our learned antiquarians of the West will succeed in removing the mist that may still be hanging over the subject.

As there was one and the same religion throughout the whole world, there was free and unrestricted communion and intercourse between all the nations. There is ample proof of this. The Indians travelled to other countries and the natives of foreign countries came to India and freely mixed with the Indians, participating in intermarriages and unrestricted social and spiritual intercourse with each other. At the same time Guru Nanak informs us that both beef and pork were forbidden to all alike and nobody used them.

Upto the time of Krishna the same catholic religion swayed the whole world, but after him the whole religious system was divided into two broad divisions, namely, the beef-eaters and the non-beef-eaters. The Hindus abstained from using beef according to their ancient custom, and those who used it were termed Musalmans. The cause of this bifurcation the Guru states to have been as follows:—

During ancient ages it was a custom to hold a Yag or grand sacrificial ceremony during which an animal was immolated for the sacrificial fire, but the animal was afterwards revivified by some person by means of supernatural power. During the Saṭ Yuga the animal was an

* Section I of Preliminary Discourse to Sale's Quran.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

elephant, in the Ṭreṭa age a horse, and in Duapar a cow. A cow was immolated in Duapar during the time of Krishna and she was revivified by him. Some time after the time of Krishna a cow was again sacrificed, but owing to the diminution of spiritual power in that age the animal could not be brought to life again* Guru Nanak on the subject says as follows:—

29 "Duápar húa gaú meḍh phir líní Krishan jíwáe,
"Pichhe srí Krishan de bin manṭar na sakí unáe,
* * * *
"Ṭiṭhon hoe ráh ḍoe mil baithan khána khháe,
"Hindú Musalmán ḍoe hoe baṇḍh niáre ḍoe,
* * * *
"In the Duápar age the cow was sacrificed in a Yag but it was subsequently revivified by Krishna,
"However after Sri Krishna, (the immolated cow)

---

*Guru Nanak's remarks carry us back to a very remote period and we cannot properly trace the people to whom they refer. We cannot exactly say that they were the Jews. That race is differently termed Israelites, Hebrews or Jews called Javanas or Yavanas by Indians. About 2,000 B. C. they were in Chaldea and thereafter moved towards Canaan. In about 1,500 B. C. they can be traced in Goschen "fertile pasture lands in Northern Egypt, where they acknowledge the dominion of the Pharaohs but retain their own manners and institutions". They were reduced then to slavery and subjected to oppression until Moses became their natural champion and led them back towards Canaan. "Up to this time," says Hosmer, "we see in Israel no settled nation." At a subsequent period the Jews gained ascendency but later on violent internal dissensions broke them into factions such as the Zadikim (righteous) or Sadducees after the name of one of their teachers Sadoi, Chasidim (the pious); Pharisees; Essenes etc. For the persecutions they have suffered at the hands of other nations, especially the Christians, we must refer our readers to history, and Hosmer informs us that "alike among Christians, Moslems, and Heathens, they have been outcasts and subjects of persecution, exposed to suffering not due entirely to the bigotry of the races among which they have been cast, but largely owing to their own exclusiveness.'

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

could not be resuscitated for want of a proper *mantra*,

* * * *

" Hence the people were separated into two sections and their social intercourse and communion also became separate.

" Hindú and Musalmán thereafter became two different sects,

* * * *

Upon this there arose animosity among them. The Guru on this point says :—

30. "Ziḍḍo ziḍḍi áp vich Hinḍu Ṭurk laṛae,
"Onàn mària sùr nùn onan mári gáe,
"Ḍohán kíti haṭia moe ná jíve pher,
"Dargáh sache rab ḍi ḍoe laihan sazàìn dher,"
"On account of their mutual opposition the Hindus and Turks Musalmans) began to fight,
"The former killed the swine whereas the latter slaughtered kine,
"Both of them were guilty of sacrilige as the slaughtered animals could not be revivified,
"In the court of the True God both are suffering severe punishment".

The killing of swine prevailed in such a degree among the Hindus that with certain people, as the warrior nations of Scandinavia who were Hindus of that time, it became a favourite food. Thus they became hostile and each party was offended by the action of the other. The new party was numerically small. We are yet unable to say when and where the first bifurcation took place, whether in India, Arabia or some other country,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

nor are we in a position to say who that people were. However, there seems no doubt that they must have been disliked by the rest of mankind. Terah, the father of Abraham, appears to have only been domiciled at Ur of the Chaldees (Genesis XI-28) and it appears that he and his forefathers were natives of some distant land as it is clear from what Joshua said to his people at Shechem. "Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old times, even Terah, the father of Abraham. and the father of Nachor: and they served other gods" (Joshua XXIV-2). The ancestors of the Jews wandered from place to place. Every where they were maltreated and persecuted. Abraham, the first Moslem Prophet was born among them. The date of his birth is unknown. According to Lepeins, Abraham entered Palestine 1700-1730 B. C. According to Bunsen 2886 B.C. while Schenkel gives 2130—2140 B C. In "Beer's Leben Abrahams" his birth is given 1948 A.M., *i-e.* 2040 B. C. Christ was 42 * steps in generation from Abraham. If at an average we take 50 years for each generation (discounting that portion of the successor's life which he passed during that of his predecessor) it would come to about 2100 years, and adding to it 1913 years of the Christian era, Abraham's birth would come to about 4013 years ago, or about one thousand years after the commencement of the Kalyuga, or the present age as computed by Hindus.

During the Treta age it is said that the cow was held sacred throughout the world and injury to its body or life in Egypt was as rigidly punishable as in India. (Ancient Egypt by Geo. Rawlinson, 7th Edition, p. 31). When the Hebrews or the followers of Abraham, who were beef-eaters, went to Egypt, they were despised for their religion and the Egyptians considered it an abomination to eat with them. Genesis XLIII—32. The Hindus do exactly the same.

---

* St. Matthew Ch. 4 (17),

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Although during the time of Krishna, the worship of nature and the elements appears to have been in vogue to some extent, idolatry was altogether unknown—*vide* Bhagvat Gita, Lecture IV. It sprang up some time after Krishna as the learned Todd and other historians assume. When Abraham appeared on the stage polytheism and idol worship were extant among his people, although they were separate from the rest of the mankind. Genesis XXXI (32—34). And it was Jacob, the grandson of Abraham, who told his famiy "to put away the strange gods" (Genesis XXV-2). The duty of Abraham and his successors was to direct their people to the right and righteous path (Sura V of the Holy Quran). Muhammad informs us that each successive dispensation had been abused by its votaries who had, by lapse of time, gone astray from its catholic ground work. He also admitted that the rites which were intended to be but ancillary and external were magnified or misinterpreted and that the doctrine had been perverted so as to turn the gift into a curse.

When the Abrahamic religion had been in existence for about 2000 years, the advent of the Christ brought another religion which was different from that of his predecessors in the forms of worship. It abolished the rite of circumcision and permitted the use of beef and bacon alike. Instead of two there were now three distinct religions of the old catholic religion, *viz*, (1) the Hindus or the relic of the old catholic religion (2) the Hebrews (Jews or the followers of Abraham, and (3) the Christians or the followers of Jesus Christ. The Jew denounced the Christian, and the Christian the Jew. Some worshipped not only Jesus but his mother also, who was deified, others considered them both as mere mortal creatures. Religious dissensions arose and intolerance prevailed. Truth was concealed and difficult to discover amidst the contending factions.

When this struggle was going on between the old religion and the Abrahamic Moslems on the confines of

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

the three great Continents of Asia, Africa and Europe, another religion was started in India by Gautma Sakya Muni who died in 477 B. C. He became known under the name of Budha, or enlightened, and devised a new faith different from that of the Hindus which was then prevalent. It became ascendant practically throughout the whole world, but the Brahmans resented it and struggled very hard for their own ascendancy. About 600 A.D.—800 A.D. they succeeded in the practical extinction of Budhism in India. That struggle must have been very severe, attended by immense bloodshed, as is generally the case in sectarian animosities.

When blood was being shed in the name of religion in Asia, Africa and Europe, and the people had fallen into a labyrinth of errors, Muhammad was sent by the Almighty as Apostle with a view to restoring the old and grand catholic religion which had become practically extinct. Amid the clash of opposing authorities, his judgment was to be heard unquestioned and supreme, as he informs us in Sura XLIII. The primitive and catholic religion, with variations in accidental rites at each dispensation, comprised as its essential features, belief in the one true God, rejection of idolatory and of the worship of mediators as sharers in the power and glory of the Deity, and implicit surrender of the will to God. Such surrender was termed "Islam". Abraham was the first prophet enjoined to direct the people to such faith and was therefore called the first of Moslems. And Muhammad's Mission was to reaffirm the Islam since it had, by that time, been corrupted by the professors thereof. (Sura XLII).

The most prominent points of difference between the Abrahamic religion and the really old catholic religion are :—

(*a*) circumcision, and

(*b*) cutting of hair,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

(a) It is an undoubted and indisputable fact that circumcision as a binding religious rite was never known. It might have been used in cases of venereal diseases, when the foreskin might have been cut under medical advice. The first mention we find of it is in Genesis 17 (10) when the Lord appeared to Abraham and entered into a regular covenant with him. The covenant which was binding upon Abraham runs thus.

10. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you should be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed."

Again in Exodus 4 (25) circumcision is mentioned. After the death of Moses the ritual of circumcision was performed twice over by Joshua (Joshua V, 2—4) when his followers were visited with a calamity and destroyed in the wilderness. This was attributed to neglect of circumcision while the Israelites were wandering in the wilderness for 40 years (Joshua V. 6).

We are still in ignorance as to why this ritual was enjoined. Its cause is nowhere stated. However it is a fact that the compact was entered into immediately after Abraham had known his Egyptian maid, Hagar, on which she conceived and became mother of Ishmael. Thereupon Sarah, the wife of Abraham was despised, Genesis XVI. Moreover the compact of circumcision was binding on Abraham and his direct male issue including those whom he had bought for money. Genesis XVII (9—12). We have not yet come across any authority under which the compact was modified render-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ing the whole tribe of Abraham's followers liable to that ritual except Joshua. Different authors have put their own constructions upon the ceremony and it is beyond our scope to discuss it further. This much is noticeworthy, that Jesus Christ who was one of Abraham's successors, discontinued it, whilst the Quran is silent upon the point. Guru Nanak says it is not divine, but a human device, as a distinctive mark of one's own followers, just like the boring of the ear as a racial mark of Hinduism as will be explained later on.

(*b*) Hair has always, in all ages and all countries, been held sacred, and it is only for about a thousand years that the Hindus have adopted the practice of shaving clean. Guru Nanak, as will be stated in its proper place, informs us that it is incumbent upon man to preserve the hair as his religious duty. It may also be noted here that the cow has, according to Hindu scriptures, been always held sacred and in high esteem by the Hindus. As Hinduism has always pervaded the whole earth, as explained above, it is but natural, reasonable and safe to assume, that its sanctity had been binding on the whole world as in Egypt, which seems to have supplied its mythology to the western countries. The hog was equally sacred with the Hindus, but the use of its flesh was commenced by way of retaliation upon the beef-eaters as has already been explained. Guru Nanak in respect of the flesh of cow and hog says as under :—

31. Nànak àkhe, Rukan Din, likhia vich kiṭáb,
Gaù sùar nùn màrian lagan bahuṭ azáb,
Gaú chaudvàn raṭan hai kàmḍhen ṭenh nám,
Pùjan sabh auṭar ṭenh karke màṭ samán.
Shir jinhán dà píviai tis máriàn bahuṭ gunàh,
Nànak àkhe Rukan Dìn bahu bhukhiàn hoe panáh,
Súr bairahon upjia ṭis pujan kar auṭàr,
Sabh Paikambran chhadia kar harám ahar,
Ṭaratìàn rùm gaù díàn dudh sion milian jo kháe,
Ja rsaṭál vás lain jon sarp kì páe,
Puṇe binàn ḍuḍh gaú ḍá kháḍian gia paṭál,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Jo gaù sùar más kháṇ ṭinán vade janjál,

* * * * *

Gaú sùar haràm kar ḍono ḍie uthàe,
Ikna ḍuḍh halál hai màs nàpák karáe.
Nának says, O Rukan Din, it is written in the divine book
That it is very sinful to kill the cow or the hog,
The cow is the fourteenth gem and is called kamdhen (granting* everything requested of her)
All Avṭars worshipped her just like a mother.
It is very sinful to kill one whose milk we have drunk,
Nànak says, O Rukan Din, it grants relief when one is very hungry,
The hog was born of Bairáh who is worshipped as an Incarnation (of Vishún),
All prophets forsook it as forbidden food,
Those who swallow with the milk the plucked off hair of the cow,
They shall be born and live in the hell as serpents,
As the use of unfiltered milk renders the user liable to go to hell,
So the use of beef and pork renders him liable to serious troubles,

* * * * *

The flesh of both the cow and the hog was therefore forbidden, (but)
The milk of the one (cow) was permitted whereas the use of its flesh was forbidden.

A brief summary of the religious history given above shows that in ancient times there was only

* The general utility of the cow is well known. Her milk as nourishment is the best. Her dung serves as fuel, manure and disinfectant. Her urine has a medicinal property of its own. Bullocks are the best means of manure, agriculture and transport. In short it is a living machine for milk, butter and other household and agricultural requirements.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

one religion prevailing throughout the whole world. That ruling religion was Hinduism, or whatever else it may be termed. India was generally its centre. And whatever modifications it was subjected to in its central home, India, a similar change, *mutatis mutandis*, was also made in foreign countries. Thus Hinduism or a religion akin to that professed by the Indian people obtained throughout the world, in one form or another, till a little before the advent of Abraham, or about 4,000 years ago. Since then two religions have existed and are still existing in the world, namely, Hindus and Muhammadans. We say so purposely because these are only two broad distinctions by which the religions of the world can be divided. Under the head of Hindus, all religions, including Budhism, * which recognize Hindu gods and goddesses as well as the doctrine of transmigration, and adhere to Hindu rituals, ceremonials, &c., with whatever modifications in their details, can be classed. All other religions which believe in or follow Abraham fall within the category of Musalmans whatever the lines of demarcation between their respective sub-divisions may be. Their important and broad subdivisions are the Jews, the Christians and the Muhammadans. The Jews believe in and follow all the Moslem Prophets mentioned in the Old Testament, but refuse to acknowledge Christ as a Prophet promised in their Scriptures. Jesus Christ professed himself to be a successor of Abraham and Moses, but having been rejected by their followers, the Jews, adopted their religion with some

---

* "Gautam was born and brought up and lived, and died a Hindu. Many of his chief disciples, many of the distinguished members of his order, were Brahmans. He used the name Brahman as a term of honour for the Budhist Saints. Budhism was the child of Hinduism. Gautam's whole training was Brahmanism. He deemed himself to be the most correct exponent of spirit, as distinct from the letter of the ancient faith and it can only be claimed for him that (he was the greatest and the wisest and the best of the Hindus." Datt's Prophets of Ind, Part. I).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

modifications and strange admixtures of Budhistic * tenets and rituals.

Muhammad, the Arabian Prophet, claimed nothing but the restoration of the Abrahamic religion, and adopted his faith with some modifications which distinguish it from both the Jewish and Christian religions. However they are all off-shoots from the same common stock and may, in the strict sense of the word, be called Abrahamic, a religion which does not believe in the transmigration of souls. Thus it is clear that all the religions now existing in the world under different appellations, are either Hindus or Moslem beliefs variegated only in their subordinate details. And the Sikhs and the Khalsa are also Hindus in that sense although they form a compromise between the two, differing in their rituals and ceremonials which mark them out as a distinct religion. In fact the Khalsa present the oldest religion of the world from which both the present Hindus and Muhammadans are descended. They represent the oldest religion in its most pure and perfect form, rejecting and discarding all later corruptions and adulterations.

It may be noted here that wherever Guru Nanak has spoken of the religions of the world he has used only the terms of Hindus and Musalmans. I have, therefore, attempted to show in the foregoing lines that all the existing religions in the world can be divided into the two broad divisions of Hindus and Musalmans and Guru Nanak was thus right in using these two appellations only.

---

* "Christianity is but a child of Budhism. Jesus was brought up in Budhism and preached the adopted morals of Budhism; the Christian apostles adopted all the rules of the Budhist Order of the Monks." (Datt's Prophets of Ind, Part II).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CHAPTER XXI.

Advent of Guru Nanak and his Successors.

Guru Nanak informs us that as God has distributed the time of the world into four ages or Yugas, so has He prepared four Vedas or laws, which respectively work in their proper and appointed times. These Vedas, he says, are equal to the four books the purport of which is just the same.

32. Rig Veda—The Pentateuch.
Yajur Veda—The Gospel or New Testament.
Sham Veda—The Psalms.
Atharvan Veda—The Quràn.
"Chàr keṭebàn chàr beḍ jag maih pargtàe,
"Arshon sabhe uṭre nàl hukm khudàe."

"The four books and the four Vedas, which were promulgated in the world,

Came down from high under the orders of the Lord God."

The Vedas were revealed in their respective ages, and it is for that reason that the Atharvan Veda was revealed in the end of Davapar or the beginning of Kalyuga and long after the compilation of Mannu Simriṭi. That Veda is the law for the present age, or *Kalyuga*. As a proof of this Mannu Samriti shows that it relates to only three Vedas and contains no mention of the fourth. The purport of the true Atharvan Veda is that no object of worship whatever should be observed or recognized, but the one, the only True Lord. There are a great many commentaries extant about the primitive genuineness of the Vedas and the Books. In the main their contents are a positive proof of the Guru's remarks. "The Quran we know," says Todd, "to have been founded on the Mosaic law; the Sastra of Menu, unconsciously, approaches still more to the Jewish scriptures in spirit and intention." It shows that these

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

laws are but relics of a purer, common and catholic religion which was once professed by the whole world. The above quotation we think seems sufficient for our readers to draw the true conclusion for our present purposes and it is useless for us to enter into any further explanation of the subject. It is a sufficient hint for the enquirers after truth to make further researches about the time and cause of their revelation.

It was about 5,000 years ago or at the end of the Davapra age that Sri Krishna expounded the great doctrine of Love, Light and Action. By Love he meant love towards Nature and Nature's objects, and by Light knowledge of God and knowing what the duty of man is. Action, he explained to be the performance of that duty, without desires. Knowledge tells us that the paramount duty of man is the love of God. Love engenders adoration and worship, which spontaneously leads to dependence upon the object of worship. That dependence produces abandonment of desires and resignation to the will of God. In inculcating that doctrine Krishna propounded his own self as the great being or the Divine essence. The result of this was that within one thousand years after his death, the greatest truth of his doctrine was forgotten, whereas his personality was deified and worshipped as God—the Supreme Divine Essence—in its stead. Wherever his great teachings could survive the all-eating time, they were misunderstood and misconstrued. Love was altogether lost sight of. Light was represented to mean Vedas and religious odes, and action was interpreted into sacrifices, worships, pilgrimages and the observance of rituals and ceremonials. Thus the "light" of the period of Krishna was turned into "darkness" and it was at such juncture that Gautam, known under the title of Buddha, or the enlightened, was born. He tried to remove the darkness and to introduce again the same light which was kindled by Krishna. He preached the gospel of Krishna, namely, Love, Light and Action. And his religion, in fact, was no other than that of Krishna

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

with some minor variations. However, in subsequent years his doctrine too was corrupted and the elements, mixtures and corruptions which he had intended to remove, avoid and discard, were mixed with a mass of unintelligible priestly dogmas and superstitious idolatry. The vital truths of his religion were forgotten and its purity and simplicity were gone. It thus was changed beyond recognition and transformed into a gross and complicated Atheism.

Then Shankar *Acharaj* appeared on the stage. He tried to remove the unintelligible canons of Budhism and the philosophical dogmas of Hinduism, but the result of his too elaborate philosophy was that the masses could not understand him, and as a consequence, he failed to root out idolatry from India and contented himself with establishing his own forms of idol worship. He is the founder of the Shiva worship.

About 200 years after him Ramanuja was born at Perumber in Dakhan. He tried to accomplish what was left incomplete by his predecessor, Shankar Acharaj, and placed the Godhead on Rama. But he failed to restore the old but lost and forgotten religion of the Hindus and left the stage after founding Vishnuism—a sect deadly antagonistic to Shivaism.

At about the same time the religion of the Arabian Prophet entered India with an avowed intention of destroying and extirpating idolatry. It however failed in its mission, the feelings of enmity and hatred were created in the two religious communities. When that religious storm was blowing over India, Ramanand, Gorakh and Kabir simultaneously or one after the other preached their gospel explaining the great truths with a view to removing the darkness by kindling the old light. They found that priestdom, the caste-system and idolatry were the root-cause of the whole evil and attacked them bitterly. How-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ever, they failed to revive the whole light, although they gained a partial success. Ramanand deified Rama and introduced the worship of that hero as an incarnation of Vishnu. Gorakh Nath started a sect of his own and distinguished his followers by perforating their ears and by causing them to wear large glass ear-rings. He declared that Shiva was the only god to be worshipped. Kabir, a disciple of Ramanand, went far to bring about the desired reform. His birth is still mysterious, but he is known as a weaver, as he was brought up by a Muhammadan weaver. He went thoroughly against all rituals and religious formalities and declared that the only means of salvation were devotion to God and God alone. He had no caste, no creed, no idols, no mythology, but the one God alone. He boldly declared the fatherhood of God and the universal brotherhood of man. Both the Hindus and Muhammadans began to look upon him as their spiritual leader. There have been many more Saints and holy men, who have come upon the earth with their missions to perform. When the East was in the religious transition, the West was also undergoing a similar change. After Abraham many prophets played their part and all failed to carry out the desired end. As the Prophets in the East established their respective and antagonistic sects with distinctive marks of their own, in the same way Abraham's successors, as we have explained elsewhere stamped their own coins in the West. As the religious sects of the Indians have been derived from the same common stock of Hinduism, similarly all the sects of Abraham's successors have been drawn out of the common Moslem stalk.

Such has been the religious commotion into which the world has fallen for about 4000 years, and none of the Prophets has been able to revive the light which was gone out. All failed to remove darkness by the restoration of the light (knowledge)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

which had been extinguished through ignorance. Idolatry still prevailed. A complication of various systems, a multiplicity of gods and intricate systems of image, idol and stone worship, fettering and trammelling superstitious institutions, priestly bigotry, selfishness, hypocrisy and tyranny, and the oppressive system of caste puzzled, ruffled and confused the whole of mankind. All this was left for Guru Nanak, whose all-sweeping reform has gone far to extricate his followers from the accumulated errors of ages and has shown them the Light which had long been lost. That light has now been kindled with doubled lustre and effulgence. The Light lays open before our view not only the world, but the whole universe and the Divine Essence. By means of that light he has restored the oldest but lost faith of the world in its most refined and perfect form.

During the past ages when a grand catholic religion was professed by the whole world, the only object of worship was the Lord on High and the human body was kept and maintained intact. Circumcision was unknown, shaving or clipping the hair was sinful and hated. The Trimurti or Hindu Trinity, and snake worship, and the worship of Nature and the elements which have from time to time, played so prominent a part, as already explained, in the religions world, were but later introductions which have gone very far to corrupt the succeeding generations. The oldest religion prevailed up to about 4000 years ago when practically the whole world had one and the same religion throughout and the present purest Hinduism, if any such exists, is but a relic of the oldest faith with its subsequent modifications and corruptions. The present religious system of the world is quite different from what it should be. Instead of one, there are now many, which may, if we can count them accurately, come to several thousands in all. In primitive ages fighting and bloodshed on behalf of religion was

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

practically unknown, but when Guru Nanak appeared, religious quarrels, oppressions and persecutions, as well as the effusion of innocent blood in the name of religion were horribly prevalent as has already been explained in the Introduetion. The annals of the religious world do not present any such precedent and the mere idea of the oppression practised makes us shudder even at this remote period.

The two antagonistic and hostile religions—religions which were then numerically strong—were struggling hard to vanquish and swallow the other; but neither could accomplish this. It was then that the Almighty deputed the illustrious Guru Nanak to preach righteousness and the most refined and unalloyed truth. Guru Nanak says :—

Ik rahe ik jàe uth ṭab hì chále ráhe,
Doe qáim ho rahe ghera ghummar páe,
Doh thín hoia na kam ko phir kìṭa hukam Khudàe,
Balhuṭe gae Furqan lai ik karn de kàm,
Ik na hoeà ṭinan ṭe * *
Ṭù mera farzanḍ hai ḍunia anḍar jàke,
Hoì sabh baḍrah hai ṭú siḍhi rahi pàe,
Ḍunia auḍar jàe kar ikko nam japàe,
Ḍuhan ke úpar ṭísra Nának, ṭú hì jáe,
"Ḍharm chalávo sach ḍá ḍevo kúṛ uthá́e,
Jo sarni áve ḍoh vichon tisnú lavo milàe,
Na haq jîán ná máriai rakh karo ḡarìbán jàe,
Lakh chaurási meḍhní sabhna vich Khudàe.

One religion can prosper only in case the other is removed altogether,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

But both (the Hindus and Musalmans) are still getting on struggling hard against each other ;

When both failed to carry out their duty, the Almighty ordered !

" Nának, go as a third over the head of both.

" Several have taken the Furqan into the world to amalgamate all religions into one ;

" They all failed * * *

" Thou art my son, and go into the world,

" All have missed the right path, thou direct them to the right path.

" Go thou into the world and make all repeat the one Name;

" Establish a true religion and remove untruth,

" Whosoever from the two come to you, receive him with open arms.

" See that creatures are not unnecessarily killed. Go and give protection to the poor and the helpless.

" Remember that God pervades all the 84,000 species of life and minerals also."

He clearly explains that the object of the mission of the former prophets, including Muhammad, was to keep one religion throughout the whole world, but they started their own, different from the rest, with their own respective impresses, such as cutting the hair, cutting the foreskin, perforating the ear, etc., that such modifications in the perfect human form were not acts of faith in the Creator ; and that their preaching should have been confined to the propagation of truth, pure and simple, in His name alone, whereas the former Prophets added their own names also to His and proclaimed themselves as Redeemers, Mediators, and Intercessors etc.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The result of the variation in their preaching, and the establishment of their different religious symbols and emblems, was that their followers became hostile to each other, and one tried his best to persecute, oppress and destroy the other. The people thus, instead of being enlightened, were forced into darkness, which eventually brought about all the persecutions and blood-shed which followed them. Therefore the Guru explains that his mission is to amalgamate the religious system of the whole world into one religion, the natural, noblest and the most refined which is destined to last for ever. His doctrine is that the Almighty desires that the faithless should be persuaded to put faith in the Lord God without any resort to coercion or violence at all, and that no religion should be started or established which does not conform itself to nature and does not believe in one God alone. We refer our readers to "Sale's Quran" and Sir William Muir's life of Muhammad with a view to acquaint themselves with the purport of the Moslem Scriptures. Their remarks on Sura LXXII and Sura LIII would indicate the manner in which the revelations reached the Prophet. There are a great many accounts for and against the mode of these revelations through intermediary angels, but Guru Nanak says that he got the orders of the Lord personally in the Divine Court. The Guru on this and the subject of his religion says:—

"Job hoya hukm Khudae ḍa Nanak Shah Faqir,

Ṭab aya is jahan vich sachi kar ṭaḍbir,

Milian àeṭan ḍargah ṭhin súre, haḍìs, rasol,

* * * * *

Hor ḍuja nahìn duni vich ikko ik Khudae,

Nanàk khalf Khudae ḍa mukh ṭe rach aláe,

Sacha Rab farman lai aya es jahán,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Ikko nàm japàen da duja fáni ján,
Kiṭi lakh paikambran kiṭe lakh auṭar,
Pir, Mashaiq, Aulie, Gaus, Qutb, Salár,
Qazi, Mufṭi, Maulvi, Mullan, Sadr Ulmae,
Pàndhe, Missar, Joṭki, sabh paṛh likh ṭhie phanàhe,
Guzre nun salvaṭ kar hàzir hoe ṭis man,
Hazir, nazir ik Rab vich Hindu Mussalman,
Sacha firqa sàjia Nanak shah faqir,
Jo áve sache mazhab vich so kade na hog zahir."

"When the Almighty God ordained, Nanak Shah Faqir came into this world with true plans.
"He brought from the Divine Court the sentences and chapters of the Quran, as well as the traditions and history of the past prophets and apostles.
"There is no God but one the Lord of this world,
"Nanak, God's son, says the truth,
"He has come into this world with God's true mandate,
"He directs to repeat the name of the true God and ignore the worship of all others who are mortal.
"There are millions of prophets, millions of Avtars,
"Of Pírs, Mashaiqs, Aulias, Gauses, Qutbs, Sàlárs,
"Qazis, Muftis, Mualvis, Mullahs, Sadr Ulmaos,
"Pandhas, Missars, (different religious guides and holy persons) and astronomers, all these have perished after reading and having given their own writings to others.
"Let by-gones be by-gones and believe what is in existence,
"The omnipresent and omniscient is the one Lord God both in Hindus and Musalmans,
"Nanak Shah Saint has established a true religion,
"Whoever embraces that religion shall never be in trouble."

There is a clear and distinct declaration that Guru Nanak was deputed by God to establish a true and natural religion. The truth of this mission and spiritual power is borne out by the incidents in his early life. When

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

only 5 years old he uttered, when playing, a *shalok* (stanza) in the Sanskrit language expressive of true praises to God.

Till about the age of 12 years we get from him various extraordinary declarations about God and divine knowledge as well as about the uselessness of certain customary ceremonials, such as the wearing of the sacerdotal thread etc., for the particulars of which see Chapter 1.

The way in which Guru Nanak received his mission from God is different from that of other prophets. He got the necessary directions in the Divine Court before he came into this world, whilst others got instructions long after their birth. Satan or anything else could not influence him and all his writings and sayings are absolutely free from any doubt or ambiguity. In him we find indications and signs quite different from those in others. From his very childhood he knew all languages. He knew all Vedas and the Scriptures. All laws, whether temporal or spiritual, he had at the tip of his tongue, and whenever any question was propounded its answer was instantaneous. He was ever fearless in whatever country or region he was He travelled in foreign, distant and hostile countries, and spoke all languages as if they were his mother tongue. None of the earlier prophets had these high and supernatural qualities. They had not travelled over such vast areas for preaching the gospel as he has, and there are self-evident proofs that he was a true, genuine, highly exalted and perfect Prophet. He says that the Quran is nothing but a different name given to the Atharvan Veda. The main purport of that Veda, in its true and uncorrupted form, is the worship of the one, and the only one Lord God. Nothing which goes beyond that is true and genuine. As regards *Kalma*. It is an Arabic word which means a "single word" having some sense or meaning. It should be "one word", and if anything else is added to it, it would become a compound *kalma*. Guru Nanak says:—

" Kalma ik Khudae hai duji darog bagoe "

" The *Kalma* " is the one God " and anything else is a false saying.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

This is the word on which the whole fabric of Guru Nanak's religion stands.

Guru Gobind Singh in Bichiṭar Natak informs us that in his previous life he was engaged in deep contemplation when the Almighty ordered him to appear in the world. He says that he was so happy enjoying the blissful light that he was averse to doing anything else at all, but that at the same time it was quite impossible for him to disobey the command of the Lord. While describing the conversation which took place between him and the Lord, the Guru informs us how it was explained to him that the former holy persons, prophets, incarnations who were charged with the propagation of truth, had failed to carry out their respective missions. And after all the Lord told him that the Guru was considered by him a fit person to accomplish the mission and ordered him to undertake it in the following terms:—

35. "Main apna suṭ ṭohe nivaja,
Panṭh parchar karbe ko saja,
Jàe ṭahàn ṭain dharm chalay,
Kabuḍh karn ṭe lok hatay."

"I bless thee as my own son, (and)
Make thee in order to propagate the true religion (Khalsa),
Go and propagate righteousness in the world,
Restrain the people from practising unrighteousness."

When the Almighty had concluded his commands, the Guru humbly made an obeisance and entreated that he might start a faith as ordered if the Lord would support him. The Guru explains it in the following words:—

36. "Thand bhayo main jor kar bachan kaha sir niyáe,
Panṭh chalai ṭab jagaṭ main jab tum karo saháe."

"I stood up with folded hands and entreated the Lord, bowing my head,
The faith can only be propagated in the world in case Thou supportest me. O Lord."

Later on the Guru assures us that he had declared what was the Truth, as he was directed by the Lord Himself,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

and that in no case was it meant to feed fat his grudge against anybody, as is apparent from the following :—

37. "Jinv ṭin kaha ivain ṭum kaih hon,
Aur kisu ṭe bair na gaih hon."
"As he (the Lord) hath told me, so tell I unto you, O people,
I mean not to feed fat my grudge upon anybody."

The object of his mission, the Guru sums up in the following verses:—

38. "Ham eh kaj jagaṭ mon ae,
Ḍharm heṭ Gurdev pathàe,
'Jahàn ṭahán, ṭum dharm biṭháro,
Ḍusht dokhian pakaṛ pachharo,'
Eha káj dhara ham janmang,
Samjh leho Sàdhu sabh manmang,
Ḍharm chalàvan, sanṭ ubáran,
Ḍusht sabhan ko múl upàran."
"This is the object for which I have come into this world,
(That) the Lord has deputed me for the propagation of Truth,
'Here and there ye should propagate the Truth,
(And) punish the oppressors and slanderers,
For this very purpose I have taken birth in this world,
Understand ye all, O Sadhus,† in your mind.
'To propagate the Truth, protect the Saint, (and)
To extirpate all the oppressors.'

Formerly there had been prevailing in almost every age and every country a custom by which a hero or a holy person like the Guru, was considered and worshipped like a God or Incarnation of the Deity. Such a custom in the long run was apt to produce a very bad religious effect, and that hero or holy person, changing his original character, wholly absorbed the attention of the people with whom he became the sole object of their worship.

†Good men.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

However as Guru Gobind Singh was aware that he might become with his followers an object of worship, he clearly and in plain words interdicted such a practice and enjoined that interdiction with a curse in the following terms.

39. " Jo ham ko Parmeshvar uchar hain,
Ṭe sab nark kund main par hain,
Mo ko ḍàs ṭavan ka jano,
Ya main bheḍ na ranch pachhano,
Main hon parm purkh ko dása,
Ḍekhan ayo jagaṭ ṭamasa."

" Those who say 'I am God',
Shall all fall into the pit of hell,
Know! I am His servant,
There is not the least doubt about it,
I am servant of the Supreme Being (and)
Have only come to witness this worldly play."

Sri Krishna in his lecture IV of the Bhagvaṭ Gita says that when there is "a decline of virtue, and an insurrection of vice and injustice, in the world, the Almighty sends some holy person, from age to age, for the preservation of the just, destruction of the wicked, and the establishment of virtue."

Gautam Budha says that " whenever there is impiety in the world, the Budha is born to teach piety to man. Many a Budha was born and has gone before me and many more will come hereafter."

In the Chapter on 24 Avtars (Incarnations of Vishnu) Guru Gobind Singh says :—

40. " Jab jab hoṭ arisht apara,
Ṭab ṭab deh dharṭ avṭara."
When there is great impiety in the world,
Incarnations take birth."
Such necessity is always felt from time to time.

St. Paul, the apostle, in his epistle to the Hebrews says " God, who at sundry times and in divers manners

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

spake in time past unto the fathers by the prophets, (2) Hath in these last days spoken unto us by his Son."

Upon these and similar sayings the illustrious Guru Nanak enlightens us in a very clear and unequivocal manner. He says that the Almighty has maintained a regular staff of one hundred and eighty thousands of prophets in addition to Avṭars or Incarnations of Vishnu, as termed by Hindus, and numerous holy persons who come from time to time upon the stage of the world to perform their respective duties. We are also informed that these prophets are not only amenable for their own personal acts (as will be explained in the Chapter on Transmigration) but also for the actions of their followers.

40. "Akhe Nanak Shah sach sunho Bahavad Pir.
Avṭar, Paikambar jiṭne vich Ḍargah bahuṭ zahir,
Ummaṭ kare azab baho Paikambar de sir bhàr,
Baho Hindu pàp kamavande sad puchhian avaṭàr,
* * * * *
Ḍargah andar dith main pande bahuṭ sazàe."
Nanak says hear the truth, O Bahav-ud-din Pir,
All the Incarnations and Prophets are subjected to much trouble in the Divine Court,
Their followers commit many sins, the blame of them all falls upon the head of their prophet,
When the Hindus commit many sins, their Incarnations are called upon to answer for them.
* * * * *
I have seen them in the Divine Court undergoing severe punishment."

In a sublime spirit the Guru enjoins upon his followers to be righteous not for their own sake alone, but for the sake of their spiritual leaders too.

Although in Part I we have given a sketch of the biography of the Sikh Gurus, we propose here to attach a brief resùme of their teachings and progress in their nation-building operations.

The spirit of Guru Nanak's teachings was the observance of the universal brotherhood of man and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

fatherhood of the Lord God. He never recognized any caste or class distinction and ever addressed all classes alike, whether Hindus, Musalmans, or others. The fundamental principle of his doctrine was faith in one God alone, who is Omnipotent, Omnipresent and Omniscient. It followed from this principle that He is the Director and Dispenser of everything and that everything in the Universe happens under His orders; that we should completely and implicitly surrender to and abide by His will, clearly understanding that He is ever above error; and that we should prepare ourselves to reap the fruit of our own doings both in this world and the world to come, never relying on our birth right. He also taught the doctrine of a future life which was to be higher and blissful or lower and miserable according to our actions in this life. Moreover he inculcated that we were sure to reap in the present life the fruit of our actions in the past life, and that, if it were misery, the utter reliance upon and the repetition of the name of the Lord alone could change that misery into happiness.

There can be no denying that we must die one day, and that the happier we live our life, the better. In order to pass a happy life we ought to find the means. The principle which is designed to bring about that result is called religion. That should be the truth, nothing but the simple and whole truth, a truth which may stand both the logical, philosophical, and scientific test. And such was the truth which was propagated by Guru Nanak and his successors.

From his very childhood, both by precept and example, Guru Nanak began to evince a highly refined and sublime spirit and at once set to work to liberate the people from priestly serfdom and superstitious bondage. He did away with the various Hindu ceremonials, which superstitiously bound the Hindus from free action. All his holy hymns were uttered extempore by way of lectures to the people from time to time, and they were not pre-meditations or pre-compositions of idle hours.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

They were the divine laws which he had received from the Divine Being for preaching in the world. In or before the seventh year of his age, he uttered well composed, highly polished and perfectly divine lectures to his parents, and to his Hindi and Persian Teachers. At about the same age he refused to wear the so-called sacred thread (Janeu) saying that it was formed of matter which was subject to change, pollution and destruction whereas he wanted to wear a thread which was immutable, ever-holy and eternal, being formed of high morals and sublime spirituality. He showed the absurdity of offering lighted lamps, balls of rice-flour to the manes and of throwing water towards the sun for the sake of one's dead ancestors. The *sutak* or impurity pervading a whole family on the occasion of a birth or death, was condemned, and purity of action and of thought advocated. He had not even the least selfishness in view. He wanted no money or any territorial possessions. His only object was the propagation of truth for the good of the people. He desired to bring the whole world on to the same level without any distinction whatever. He travelled practically throughout the whole of Asia and some distant Islands with a view to preaching his mission, and wherever he went he addressed the people in their own language, which he had never learnt in any earthly school or college. His speach was ever impressive and triumphant, humbling even the most haughty audience to true worship of the Almighty. At times he met with harsh treatment and even the dungeon was not spared him, wherein the prisoners benefited by his preaching, and the tyrant was compelled to apologise for his conduct. He addressed the tyrant and oppressor in an undaunted and fearless spirit and, convincing them of their error, put them into the righteous path.

He was ever calm and cool and never lost his temper, or resorted to malediction or harshness in response to cruel or unjust treatment but always remarked that

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

his mission was to inculcate righteousness softening the minds of the wicked and the unrighteous. He was never afraid of anything and nothing could make him fear. He travelled throughout the country to sow the seed of truth, and wherever he went he was loved and extremely respected and is still remembered in distant countries in various ways. Wherever, in the first instance, he met with opposition, the very opponents, after hearing his impressive eloquence, looked upon him with extreme reverence and awe.

As the people had been led astray through centuries past, it was quite impossible to reform the whole of such a vast population within one short lifetime. He therefore sowed the seed of truth in India, the Himalayan Hills, Tibet, China, Burmah, Assam, Ceylon, Afghanistan, Turkistan, Arabia, Turkey, Russia and various distant Islands. He maintained his head-quarters in India, which has generally, during past ages, been the seat of wisdom, knowledge and science and the mother of the religions of the whole world. He scrupulously abstained from the influence of wealth and ever rejected the offers of *Jagirs*, assignments of land revenue free, and of wealth. When Rai Bular offered him three wells for the maintenance of a public kitchen he rejected the offer with the following remarks in Rag Asa:—

42. Langar èk khudài dà dúsar langar nàhi,
Ḍusro langar na chalai Jag thir na rahài,

* * * * *

Dàṭa ap rahim hai khalaq sabh khelai,
Devan ko apai dhani saglian parit pàlai,
Jio pran ṭan dhan die, dine ras bhog,
Apo kachhu na hovaì Prabh kie sanjog,
Sabhna ke sir èk hai Sidh Sàdh bichare,
Nanak mangṭa sabh ko ikka daṭa sirjanháre.

There is only one kitchen of the Lord and none other.
No other kitchen can work, nor can it remain long in the world,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The giver himself is merciful and the whole universe is at play,
He alone is competent to give and feed all.
He has given soul, life, body, wealth, flavours and delicious victuals. We ourselves cannot do anything, the Lord has preordained all,
The Lord at the head of all is one, the Sidhs and Sadhs are helpless,
O Nanak, all are applicants, whereas the giver is the only one, the Creator.

On various other occasions he similarly declined to accept jewels, diamonds, rubies, etc., and when Babar offered him a great deal at Saidpur (Emnabad) he uttered the following hymn:—

43. Aina dia ek Khudae,
Jis ka dia sabh koi khàe,
Ṭis ko chhàd avar so mangain ṭin apni sagli pat hari,
Shah padshah sabh ṭis ke kie,
Ṭis ke sàth na koi ralie,
Manukh ki jo leve ot,
Din dunia hâi ṭân ko ṭot,
Kaih Nanak sun Bàbar Mir,
Ṭujh te mangain so ahmaq faqir,
The one Lord has bestowed so much,
That upon his gift all live,
The giver is only one God and the whole world is applicant,
Leaving such a liberal Donor he who begs of another loses the whole of his self-respect and honour.
Kings and sovereigns are all created by him,
Nobody can be equal to Him,
Whoever seeks the protection of man,
Always suffers loss both in his faith and the world.
Nanak says, hear O Babar Mir (King),
Whoever begs of thee, he is a foolish faqir.

He started his mission laying down its fundamental principles, performed his own part and left the rest for his successors and the succeeding generations to

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

accomplish, *i. e.*, to remove oppression from the country, to follow the one and the same true religion, to worship the true Almighty, to attain the highest morality and blissful life. With a view to accomplishing all these ends he ruled that the Guru and his followers were to be equal in all respects and that succession to him was to be regulated by merits and not birth. He confirmed the rule by making an outsider his successor in supersession of his sons and relations, and before that successor he himself bowed down as if he were his own superior. The very same rule was followed by the succeeding Gurus on whom his spiritual power descended.

With a view to facililate the education of the masses Guru Nanak designed and introduced the Gurmukhi characters. They are so simple and easy that any one can learn to read and write them without difficulty.

Guru Angad, the successor of Guru Nanak, spread the faith and studiously and strictly followed on the lines laid down by Guru Nanak. It was under his direction that a biography of the great Guru was compiled.

Guru Amar Das, the third Guru, undertook the making of the nation. By his zeal and activity he secured numerous converts to the faith, and in order to bring all the people on to the same level and within the same pale, he did away with their caste distinctions. In order to remove the old and long recognized objections to taking food with members of other castes he started a public kitchen *(langar)*. All without the least distinction of caste and colour were fed while sitting in the same row. Suraj Parkash, 1st Ras on the subject runs as follows :—

44. "Sikh sangat sab sang lai chauke maih avai,
Ashram baran bichar nainh ik pangat baise,
Sundar bisdamral sab ik sam hai jaise,"
(The third Guru) taking Sikhs and congregations all along with him came to the *Chauka* (a place

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

encompassed with boundary marks for cooking and taking food),

No distinction whatever was made among Ashram* and Baran† and they all sat to eat in one row.

All of them were treated alike as if they were all equally handsome and clean.

When objections were raised to this arrangement, the Guru ruled that nobody was allowed to see him unless he had partaken of the food in his kitchen as prescribed by him.

It also appears that he had done away with the birth, marriage and death ceremonials then prevalent among the Hindus. The Hindus, especially the priestly classes, whose prestige and revenue of blackmail began to suffer, and the so-called high-born Khatris, conspired together and propagated an agitation against the movement. They complained to the Emperor, Akbar, and asked him to stop the practice, but failed altogether.

The fourth Guru, Ram Das, began the construction of the Golden Temple (Hari Mandar or the Temple of God) at Amritsar, as a central place for the Sikhs where people might come and assemble from all directions. The spot was well chosen as a common centre of worship both as regards climate and the fertility of the soil in its neighbourhood, and the sturdy character of its people. He thus taught them to unite together and to foster and engender brotherly love which was so essential to strengthen the national tie.

Guru Arjan, the fifth Guru, framed rules of devotion and compiled almost all the hymns of his successors into a Holy Scripture to which he himself greatly contributed. Such a scripture was indispensable for the future

---

* Four stages of human life observed by Hindus, *i.e.* (1) student, (2) householder, (3) anchorite, and (4) beggar.

† Four castes in which mankind according to the Hindus is divided, *i.e.* (1) Brahman or the priestly class, (2) Kshatrya or the warrior class, (3) Vaisa or the trading, agricultural class, &c., and (4) Shudra or the menial class.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

progress of the nation and religion. Later on that scripture was acknowledged and became the spiritual leader of the Sikhs, and is still and will ever be so respected by future generations.

Guru Arjan also started the system of tithes, namely, setting apart and paying one-tenth of one's gross income for religious and charitable purposes. Collectors were appointed for the collection of these taxes, and a regular system of Church government was started with a view to accustom the Sikhs to such payments for the progress and propagation of religious faith and the carrying out of objects of public interest.

The first five Gurus were solely employed in raising the people in the social and spiritual scale. The sixth Guru, Hargobind, on his succession to the apostleship, at the age of 11 years, wore two swords, saying that they were symbols respectively of his spiritual and temporal, powers. He began exercises of arms and horsemanship, and in course of time he became a favourite of the Emperor. He began to hold royal *darbars* and deliver public lectures, for which purpose he constructed the Akalbungah (the house of the Immortal—an epithet of God) at Amritsar in front of the grand and magnificent Hari Mandar. When he was invested by the Emperor Jahangir with appellate powers and powers of control over the authorities in the Panjab, he discharged his functions very admirably. Whenever he had occasion to fight with the Imperial army he distinguished himself for his valour, courage, and military tactics. When the Emperor Shah Jahan began to transgress his bounds, the Guru resorted to the sword and fought the invaders. He was the first Guru who took up arms, invented the construction and use of wooden guns, and routed the Imperial army on several occasions. It was he who, by indicating that unequal combats were possible, filled the minds of the people with a longing for better days.

The next two succeeding Gurus were not molested by the Emperor, nor did they do anything against him. They

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

passed their lives in peace and pushed on the completion of the grand mission of Guru Nanak. It was during the time of the ninth Guru, Teg Bahadur, that the crisis arrived when the issue of the grand drama was to be witnessed. At that period the oppression of the Hindus by their fanatical Muhammadan neighbours and the bigoted Emperor, Aurangzeb, had exceeded all bounds. The Emperor was seized with an unusually violent fit of zeal for his religion. He began to convert Hindus to Islam at the point of the sword Thousands of innocent Hindus and their spiritual leaders were put to the sword in order to create awe and fear among the Hindus. Horrible slaughters and all sorts of excesses were committed to force them to conversion. They were not allowed to perform their religious ceremonies. Their temples were converted into mosques and their females were forcibly defiled. The sacred cow was killed in their very houses. They were strictly required to report the illness of their cattle, so that the Muhammadan knife might pass through the animal's neck in its master's presence before it had died a natural death. Any default of such a report was met with severe punishment. These and similar vexatious hardships are too numerous to detail. The Hindus were thus cruelly persecuted and found relief only in conversion or cremation. They felt the cruel oppression and vehemently cried against it, but there was no one to hear them. They did not know what to do, and laid their complaints before the ninth Guru. It was a critical time. The Emperor was an unrelenting zealot and too mighty for opposition. The Guru was a mere *faqir* possessing no troops to move to the front, whilst the Hindus were powerless, because the slavery of several past centuries had extremely dispirited them, and they had become indifferent to hardship and cruelty. All spirit of protest or resistance had become extinct and the oppression was, exceeding all bounds, progressing with tremendous rapidity. The cup was brimful, nay over-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

flowing and it was now an opportune time for the Gurus to step in to play their part.

Oppression is ever condemned for various reasons. The chief of them is that it deranges the brains of the people, compels them to adopt various means, fair or foul, to resist or escape oppression, neglecting righteousness and reducing the general state of affairs to a mere chaos. The oppressor is similarly affected in seeking means of transgression. He, no doubt, feels the iniquity of his action, but stifles his conscience. Religious oppression and persecution are felt more keenly than anything else. The voluntary change, or change by persuasion of one's religion is a different thing. It is not felt by the individual concerned, although he may repent of it, but the coercive change, when the victim has to choose between the sword and the religion, rends his heart and pierces through the hearts of his relations and neighbours as well as the country abroad. The greater the oppression is, the stronger the people grow, and instead of bending down under its weight, they rebound with stiffened muscles and feel delight and bliss in sacrificing themselves. The true devotees therefore reckon such oppression entirely against the will of the Almighty and feel it far more than anybody else. For that reason the Sikh Guru was watching the hardship of the Hindu with keen interest, and it was at that juncture that the Hindus complained and explained their bitter hardships to Guru Teg Bahadur. He was so touched with their woeful tale that tears came flowing down his cheeks. Guru Gobind Singh was a mere child then, being less than nine years old, and it was at that age that he suggested to his father the sacrifice of his head for the sake of righteousness and the removal of oppression. It was not the idle talk of an idiot, or of a child of immature understanding. It was a plan—a deep laid and infallible plan, a mature and magnificent scheme, a noble and highly accomplished design of an extremely refined intelligence. Such a suggestion was indispensable to stem the overwhelming torrent and overflowing flood of

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

oppression and was at once accepted by the father who told the complainants to petition the Emperor with a view to converting the Guru to Islam. The Hindus were told by the Guru that they should emphasize their petition with the remark that if the Guru was converted, his example was sure to be followed by the whole Hindu population without any coercion or persecution.

The Guru's directions were carried out to the letter by the oppressed Hindus and the exultation of Aurangzeb knew no bounds. He had undertaken the ill-advised mission of converting the whole world to Islam, and the anticipation of the Guru's conversion built for him castles in the air. He thought that under the circumstances, the conversion of the Guru was an easy task and destined to fulfil his lifelong longing to gain paradise, but he failed to perceive the hazard which was attending his foolish undertaking. He failed to realize that he was going to destroy his unwieldy sovereign power, that he was going to expose his paramount authority to be chased and hunted down to its den to become extinct for ever When the oppression reaches its height, it is the sacrifice of the innocent and the holy alone, for the cause of a country or religion especially, which serves as a stimulus for the people as a body to rise against the tyrant. It was for that very purpose that the sacrifice was proposed, offered and actually made, shortly after it was propounded by the young Guru Gobind Singh. The young Guru was then under nine years old and, at once, on his succession, took to arms and devised means to accomplish the design aimed at. He proclaimed his sacred mission to punish and destroy the oppressor, and made it widely known that he had no foe but the tyrant and the slanderer of the Lord God. He made no distinction between class or caste of the people. Hindus and Muhammadans got the same and equal treatment at his hands. He severely punished his own tithe collectors when their wrong doings were brought to his notice. His battles with the Hindu Hill

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Rajas are well known and in his letter (*zafarnama* or the letter of triumph) to the Emperor, Aurangzeb, he describes himself as an idol-breaker and the Rajas as mischievous idol-worshippers. In Bichiṭar Natak, he clearly informs us of his holy mission and in *Benti* or supplication to the Lord he says:—

44—"Ab rachha meri ṭum karo,
Sikh ubár asikh sangharo,
Ḍusht jiṭe uthvaṭ uṭpaṭa.
Sakal malechh karo raṇghàṭa."
Thou (O Lord) protect me now,
Bless the righteous and destroy the vicious,
All the wicked who are or may be born,
All the malechhas (wicked or mal-eaters) destroy in the field of battle.

Then the Guru proceeds to praise the Lord as protector in the following terms :—

45—"Je, asidhuj ṭav sharni pare,
In ke ḍushat ḍukhit hoe mare,
Purkh javan pag pare ṭihare,
In ke ṭum sankat sabh táre."
Let the enemies of those who come under Thy protection die in misery, O Lord.
Who fall at Thy feet,
Thou removest all their troubles.

From the following verses of the Benti it is again clear that the Guru's enemy was the oppressor, irrespective of caste or religion, aud it was for the destruction of such oppressor that the Guru prayed.

46—"Hamre ḍusht sabhai ṭum ghavo,
Ap háṭh ḍai mohe bachavo.
Sukhi vasai moro parvara,
Sevak, sikh, sabhai, Karṭara,
Mo rachha nij kar ḍai kariai.
Sabh bairan ko áj songhariai,
Púran hoe hamári ása,
Ṭor bhajan ki rahai piasa,
Ṭumhain chhàd ko avar na dhiáun,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Jo bar cháhún so ṭum ṭe páún,
Sevak Sikh hamárai ṭariah,
Chun chun satr hamàre mariaih.

* * *

Rákh leho mohe, ràkhan háre!
Sahib, Sant Sahay, piyare,
Ḍin bandhu ! dushtan ke hanṭa!
Ṭum ho puri chaturdas kanta.

O Lord destroy all our oppressors, protect me with thy own hand.

" May my progeny, servants, disciples and all live in peace, O Lord,*

" Protect me with Thine own hand, O Lord,

" Destroy all mine enemies to-day,†

" May all my hopes be realised,

" May the thirst of repeating thy name alone abide with me.

" Leaving Thee, O Lord, I may not adore any one else,

" Whatever blessing may be needed, I may get from Thee,

" Grant salvation to my servants, and my disciples,

" Single out and destroy my enemies,

* * * * *

" Protect me, O Preserver,

" O Lord, O Protector of the Saint, O beloved,

" O friend of the poor and destroyer of the tyrant,

---

* The Guru considered the Khalsa as his own progeny. He here recognizes the whole people in four classes:—

(1) The Khalsa initiated with the Khanda Pahaul;

(2) Sikhs, who are followers of the faith without getting into the Khanda initiation ceremony.

(3) Sevaks, who serve the Gurus and followers, without adopting their faith,

(4) All others who are neither oppresors nor slanderers, nor fall within the above mentioned three categories. As the principle of the Sikh Guras was altruism, the Guru prayed for the welfare of the whole people and not for his followers alone.

† Means instantaneonsly.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Thou art Lord of all the fourteen worlds.‡

Before proceeding further, let us pause for a moment to enlighten our readers about the meaning of the word *Malechha* as used by the Sikh Gurus. Some partial and interested persons whose aim is to widen the gulf between the Sikhs and Muhammadans impress upon the vulgar that it has been used in the sense of Moslems. It is a very bold and mischievous interpretation. It is a Sanskrit word composed of *mal* (evil), and *iehha* (desire), meaning a mischievous person who thinks evil of others. It was used by the Gurus in the sense of mischievous, vicious and the oppressor as has been shown above. Once Guru Gobind Singh clearly explained to Bhai Nand Lal that the whole world (making no distinction of caste or religion) was of the Creator and should not be oppressed, and that if anybody becomes an oppressor, the Creator becomes wrath with him. Guru Gobind Singh had many Musalman favourites. He engaged Moslems in his rank and file. Once 500 Pathans turned disloyal at a critical time, and Pir Budhu, a Muhammadan faqir, at once came to help with his sons and followers. In the Chapter of 24 Avtars Guru Gobind Singh says :—

47. "Jàn ko chhut gayo bharm ur ka.
Tih agai Hindu kia Ṭurka"
"From whose mind the doubt has been removed,
"Both the Hindus and Turks (or Musalmans) are all equal."

Again he says :—

48. Ad purkh jin ek pachhana.
Ḍuṭia bhav na man maih ana"
"He who has recognised the primeval Lord as one,
"He never thinks of differentiation."

The Moslems held Guru Nanak in great respect and in Guru Gobind Singh's person their love and respect

‡ According to the doctrine of the Gurus there are 14 gradations of creation following one another which form the whole universe.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

were not abated. He was as popular among the Muhammadans as among his own followers, as the incident at Machhiwara proves. There he, when alone, fell into their hands, and all means of escape were lost, but through the instrumentality of the Muhammadans, he was protected and saved without any promise or expectation of monetary reward.

When Guru Gobind Singh was wounded at Nader, the royal physician attended upon him under the orders of the Emperor, Bahadur Shah. These and various other accounts all agree that the Guru had no personal grudge against the Muhammadans and that they always respected him as a true spiritual leader. On the other hand it may be noted here, that the Hindu Rajas and Brahmans several times deceived him or tried to deceive him through vile, wicked and false oaths. And when the Governor of Sarhind, Wazir Khan, proposed cruel treatment of the infant sons of Guru Gobind Singh, it was a Muhammadan who tried to dissuade him from that wicked action. Whilst it was through the base instrumentality of a Hindu that those children were arrested, and again it was through the instigation of a Hindu official that they were built over in a wall. It is an incident which affords us an ample opportunity of judging of the inward inclination of respect and esteem of a Hindu and Muhammadan towards the Guru, and our readers can safely guess the treatment with which the Guru might have met from the Hindus if he had fallen into their hands under circumstances similar to those which attended his meeting with the Pathans at Machhiwara.

Before resuming the continuity of our subject, we think it proper to mention one point more in connection with Guru Gobind Singh. Many authors, both Indian and foreign, have erroneously considered that Guru Gobind Singh was a polytheist. It is utterly wrong. He was strictly monotheist. His vocabulary of the names or epithets of the Almighty is as rich as it could be, and he has given Him a particular name for a

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

particular object. In the beginning of Jáp Jí the Guru says :—

48. Ṭav sarb nàm kaṭhai kavan?
Karm nám barnaṭ sumaṭ.
"O Lord, who can tell all Thy names.
The sages name Thee after Thy attributes."

The nomenclature of the Lord becomes very vast on account of the various names, masculine or feminine, by which the Guru calls the Lord. Authors wh are not acquainted with the peculiarity of his style assume that he meant Gods and Goddesses thereby. For instance he says :—

50. "Priṭham kàl sabh jag ko ṭàṭa,
Ṭàn ṭe bhayo ṭej bikhyáṭa,
Soi Bhavàni nám kahái,
Jin sagri yaih sarisht upài.
"In the first instance He is creator of the whole universe.
From Him proceeded the light of manifestation.
That light is termed Bhavani,
By which the whole universe is manifested."

Thus where Bhavàni occurs in the Guru's hymns, those who are not well up in his literatrue will think that he was invoking a Devi or goddess, but really he means the divine power of manifestation. Thus he calls and invokes the Lord by so many attributes and epithets that one thinks that he was invoking so many gods and goddesses, whereas he has repeatedly and openly denounced and condemned polytheism. For a student of Guru Gobind Singh's style, *shastarnam mala*, or the nomenclature of arms, will prove of no little interest. It will be seen that he has assigned the names of various gods and goddesses to arms, and the same weapon has numerous names.

To resume our subject. Guru Gobind Singh founded the church militant. He united the qualities of a religious leader with those of a brave warrior. He was a law giver in the pulpit, a king on the throne, a cham-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

pion in the field, and a most refined soul in the company of the faqirs. He combined in himself the attributes of a father, a Guru, an equal, and a disciple of the Khalsa This is a rare, unprecedented and inconceivable combination of attributes never met with in any of the past reformers, spiritual leaders and prophets. He was the right man in the right place and served the needs of the time.

The preaching of Guru Nanak was mostly confined to instilling into the minds of the Sikhs a spirit of meekness, humility, righteousness and implicit surrender of the will to God. He was, as far as history can tell us, the only reformer who travelled through so vast a country under such unfavourable circumstances preaching righteousness. The performance of such a long journey when communications and means of conveyance were so rare and difficult, especially in foreign countries professing different and antagonistic faiths, is nothing but wonderful. Wherever he went, he went without an interpreter and used the vernacular of the country as the medium of his teaching. Everywhere he met with success and went on sowing the seed of Truth and prepared the people for a grand religious revolution. That seed germinated gloriously and the plant was well nurtured and looked after by his successors. It blossomed during the time of Guru Teg Bahadur and eventually bore the desired fruit, namely the creation of the Khalsa, during the time of the tenth Guru. It was well designed, gradually developed, and suddenly propagated. When the whole plan was successfully matured Guru Gobind Singh gave it a finishing touch. He sacrificed his father, mother, sons, riches and all for the public cause, created the Khalsa common wealth and treated the Khalsa as his own children, ordained any assembly of five orthodox Singhs to be the corporeal Guru of the Khalsa for the direction and guidance of their spiritual and temporal affairs for the time being; and enjoined the Holy Scripture as their perpetual and spiritual guide in affairs

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

divine. According to the pre-arrangement of the whole scheme, he found the Khalsa capable to stand on their legs and stopped further succession to the Guruship, superseding the claims of all his relations, disciples and followers, thus leaving the whole nation as its own sole guide, with full and independent authority over all matters, with an implicit faith in their Scriptures and complete surrender of themselves to the Lord God.

If Guru Nanak had taken the sword in hand, his mission might not have met with so much success, and if Guru Gobind Singh had remained passive without resorting to the sword, the faith might have become extinct and the remains of Hinduism—the vedic religion or the religion of the times of knowledge and enlightenment—might have vanished along with it for ever. The Gurus admirably interpreted the needs of the time and Guru Gobind Singh became the champion and saviour of the poor and the oppressed. That fallen race which was trembling before the oppression, now began to feel it sweet. Sparrows became converted into eagles and the timid jackal into a courageous lion. All merged into the same and equal religion of the Khalsa, the lions. In order to give the Khalsa time to organise themselves into a regular body he selected and deputed Banda Bahadur, not as successor and leader of the Khalsa, but as an avenging agent without admitting him into the Khalsa order with the usual initiation of the *Amrita* baptism. Banda duly ferreted out those who had been guilty of gross oppression add meted out proper punishent to them. At the same time several Singh confederacies, *misls*, came into existence which thoroughly stamped out oppression by wrecking and completely overthrowing the mighty Mughal Empire and establishing an Empire of their own on its ruins within a century of the death of that illustrious Guru.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CHAPTER XXII.

The objects of worship.

When Guru Nanak appeared on the stage there were multifarious forms of worship in vogue. Some believed in Atheism and the belief of others was Polytheism or Pantheism. There was prevailing the worship of Incarnations, heroes, dead ancestors, tombs, crematoriums, idols, stones, gods, goddesses, holies, reformers, natural phenomena and elements. Although the Creator or the Lord was in almost all cases acknowledged to be the Most High, His worship was considered secondary or unnecessary. The people thought they could be saved, protected, absolved or redeemed by intermediary agencies, whose propitiation was the primary object in view. Therefore they tried their best to gain the good will of the intermediaries and were so engrossed in that subordinate worship that they had either no time to attend to the worship of the Almighty or neglected it altogether. The neglect of that worship causes the degradation of our faculties from the spiritual to the material. The grosser the form of the materialism the blunter grow the faculties of our conception. And such bluntness is apt to seriously stand in the way of moral progress, whilst degradation in such progress means disorder and ultimate chaos in society. No society could exist without peace or order. Spiritual tuition is thus the foundation of morals which are indispensable to a community. It is therefore essential that spirituality should be maintained and for the maintenance thereof the Lord God has made necessary arrangements. The principles or rules which are prescribed for attaining the divine knowledge are called religion, whatsoever may be its outward form

Let us explain this point more definitely. If we ask what is a religion, a simple answer will be "a rule of conduct or principle of individual life on which one's internal peace of mind depends". As a general rule our mind is

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

wandering. When it tires and feels fatigue from worldly affairs, it seeks to find a resting place. It is ever vibratory like the flame of a lamp, and as soon as we close our eyes in order to rest, it flies from one object to another with the velocity of lightning, nay with more than that. The flight is generally confined to things which concern our daily life and which tire us. In that case our fatigue increases rather than diminishes, and it is then that we wish to have something before us which may relieve us.

When we are governed by a tyrant and an unjust ruler and his oppression brings undue pressure on our mind, we are practically crushed down, but for fear of the tyrant, nobody can help us when we are at the mercy of the tyrant and in extreme necessity of external help. Under such circumstances we feel the want of something that may support our spirits.

When injustice is done to us intentionally by a dispenser of justice and that injusice is confirmed by the higher authorities, our spirits fail and at that juncture we require something to rely upon for true and impartial relief.

When we are forsaken by everybody simply because we are in the right, as it generally happens, we then require some friend to console us with a hope of ultimate success in our cause.

When on a sick bed the malady becomes serious and the physician declares his inability to effect a cure, the human mind seeks something for consolation from the pain of disappointment.

The experience of sorrows and pains incidental to the human mind, makes us need some object which may protect and relieve us from such troubles and may grant us salvation or eternal freedom from such pains.

It is these and things like these which compel human nature to reflect within itself, and the result is that we decide to choose some object which might divert our attention from the object which gives us pain, and the selection of that object is called religion.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The selection of that consolatory object is generally different from man to man, and varies from natural phenomena to material and immaterial objects. Therefore the religions in the world are various, being based on the idiosyncracies of their founders. The ideal of our consolation should be something more than human, imperishable, self-existent, self-supporting, self-reliant, perfect justice, perfect goodness, capable of doing everything both natural and supernatural. It is such an object alone that can relieve us in pain, support us in distress, assure us of punishment to the wrong-doer, and reward to the good and just, as well as bring eventual salvation. And it is that object after which the human mind should form its own manners. The higher the ideal is the happier will our life be, and there can be no such object other than God in whom are centered all such attributes. For that very reason we are enjoined to adore Him and Him alone.

In respect of adoration the Gurus have very carefully and most scrupulously excluded all forms and objects of worship except that of the Most High Lord. Any loophole in the beginning, however trivial it may appear, is sure to lead to serious results in the end. Some of the earlier religious founders and reformers, though they conceived perfectly the unity of God, permitted admixtures in word or deed which, though nominal in their own time, tended to produce in the long run very sad results. Some of them may be stated here by way of illustration.

Leaving the true Vedic period out of consideration for want of sufficient knowledge, we find that during the so-called Vedic period, the unity of God was fully understood : He was worshipped as being all in all. However the worship of the sun, moon, elements and the Soma tree, whether earlier or later introductions in their deified form, produced quite a different effect from what might have been conceived by their authors. In after ages the introduction of hero worship played its own part and assumed practically a higher position than that of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Lord. It will be no less interesting to know the vast difference between the real object and the ultimate effect of the worship of stones. Apparently their introduction was based on their use as objects for restraining the flight of thought as a preliminary to deep contemplation, but in after ages they became objects of real and true worship as living gods. Any misfortune or disease to the worshipper or his family was considered as the effect of the displeasure of the deified stone. The deity then must be propitiated and appeased. A priest was consulted for the purpose. He gave directions to the worshipper to make offerings which were beneficial to himself or his brethren. This was an inducement to the priest to multiply the objects of worship, so that rounded torrent stones of many sorts found high places among the deified groups.

"The adoration of stones among the Ishmaelites" says Ibn Ishaq "originated in the custom of men carrying a stone from the sacred enclosure of Makka when they went upon a journey out of reverence for the Ka'ba, and withersoever they went they set it up and made circuits round about it as about the Ka'ba, till at the last they adored every goodly stone they saw, forgot their religion, and changed the faith of Abraham and Ishmael into the worship of images."

The erection and maintenance of idols and images is, owing to ignorance, utterly misunderstood. They are preserved in memory of the heroic deeds or chaste life of their originals, but by lapse of time, they become deified as gods, diverting attention of the people from the worship of the Lord God.

The author of Trimurti or the Hindu Trinity must have thought quite differently from the succeeding generations. That mode of worship appears to have once ruled over the whole world, including America. Owing to the corrupt views which spoiled the original design, it has now become practically extinct. Similarly the traces of snake worship are met with almost all over the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

world and the worship appears to have been extant very long before the Christian era.

From what we have been able to discover about the ancient religion of Egypt, it appears that during some remote period it was very much purer than in later times. It is very old and may be ranked along with the religion of the Vedas. During the primitive period belief was held in one God but at the same time some inferior gods were recognized and during the later ages their number was multiplied to an enormous extent.

Although researches into the Babylonian religion have extended to about 4,000 B. C. nothing certain is yet known about the existence of monotheism there. We find that many gods were then known and worshipped which in after ages resulted in multiplication of the gods and their supposed spouses, or goddesses. And their coupling necessarily multiplied their offspring too.

In the aboriginal religions of the world, it appears that at some remote period men recognized the unity of God and his omnipotence, but later on we come across numerous gods. In many instances we find that the people maintained in their houses tutelary and other gods of various descriptions. In some cases there was a separate god superintending each business or branch of business.

We need not detail the evils introduced into China by Confucianism and Taoism *. The most remarkable feature in Budhism was the absolute discontinuance of idolatry and image worship. The holy Budha did a great deal in that respect but his followers committed a serious blunder in making him a god and worshipping his image and relics as divine †.

The founder of Jainism also appears to have resolved to do away with idolatry, but according to the present

* G. T. Bittany,

† Fah Hian and Sung Yun.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

religious system Jains must worship idols every morning *.

The tomb and ancestor worship is also doing great mischief in engrossing the mind of the people. They bow down in worship before the graves and tombs as if they were living gods, ignoring altogether the real object of worship.

Besides idolatry there is another evil, termed magical arts, which mostly attract the attention of the masses. In China, about 500 A. D. Budhism had become corrupted by the introduction of these arts into its Code, and many fabulous stories were invented and local superstitions permitted in order to advance the power of the priests.

In the same way during the middle ages we see that thousands of human creatures were mercilessly put to death in Europe, because they practised or were supposed to practise magical arts.

Religious superstitions as well as dreams, auguries, omens, also trammelled the minds of the people and subjected them to constant anxiety and vacillation. They did not understand the real object of worship and took to appearances with an unbreakable tenacity.

We have sketched above some of the evils engendered by worship of objects other than the Lord God, and now proceed to enlighten our readers with examples of the theory which the Gurus held about such low worship. Among animate things the most appropriate object of deification and adoration is the ruler for the time being. He, in theory, is the source of justice and happiness. He rules over both life and death as well as peace and happiness.

If we want to see the Ruler the aid of certain officials will be required to gain audience of him. In doing so various difficulties are generally experienced which disgust the seeker thereof. Apart from that and

* E. W. Hopkins.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

other matters, when the Ruler is found subject to the same diseases, pains and pangs of death as the rest of men, he must fall in public estimation as a deity. He will be found incapable of defending and protecting himself from those very pains for the removal of which the people seek after him. Guru Nanak says.

51. "Ḍúja kàhe simrie jame to mar jae,
Eko simro Nanka jal thal riha samàe".
Why worship one who is liable to birth and death.
O Nanak worship the One, who is pervading all waters and earth."

The same Guru says that the whole creation is subject to destruction.
"Jo upjai so khapai."
"Whatever is born is subject to annihilation."

Those who adore the Incarnations (or Avtars) must remember that they also are subject to the same pains, diseases and sorrows of life as the rest of humankind. As a general rule one who cannot do a thing for himself is incapable of doing it for others. Moreover it is absurd to suppose that the Almighty will remain for nine months in a womb and then play an infant-in-arms in order to accomplish a particular object. If he cannot do a thing without taking birth and assuming human form, he is not Almighty. The Almighty can do and accomplish anything and at any moment without assuming any form whatever. He has, of course, his own agencies of protection and destruction which carry out His will in a way which we cannot understand. There is no incarnation of the Almighty in the ordinary sense of the word, and if any person accomplishes extraordinary public good he can rightly be termed God's agent, as the Almighty maintains a regular staff of such agents who come to play their part on the worldly stage from time to time. Guru Gobind Singh in 23rdt Svaya says :—

52. Jàl baṇdhe sabh hì mriṭú ke koú Ràm Rosúl na bàchan pàe,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Dànav dev phanind, dhrà dhar bhúṭ, bhavikh upàe mitàe,
Anṭ mare pachh ṭàe priṭhì par je jag main Avṭàr kahàe,
Re man lail! ikel hì kàl ke làgat kàhe na pàyan dhàe."

All are entangled in the net of death, no Ràma or Rasul (messenger of God) could escape it.

The Gods, the demons, the serpents and the mountains, have been and will be created and destroyed.

Those who had themselves called Avtars in the world had after all to die in repentance on this very earth

O unstable mind!. Why not runnest thou to touch the feet of the Destroyer ?

In Svaya 13 and 14 the Guru deals particularly with Rama and Krishna, the two well known Avtars.

53. (13). Jao Kaho Ràm ayoni ajai hai,
Kaho ko kausal kukh jayo ju ?
Kál hún Kàhn kaihn jehn ko,
Keh kárn kál ṭe dìn bhayo jù ?
Sant sarúp bibair kahàe,
So kiyon path ko rath hànk dhayo jù ?
Tàn hì ko màn Prabhù karkai jinh ko
Koú bhed ná le, na layo jù.

"If ye say that Rama was not subject to birth and death and was invincible,
Why was he then born of Kushalia's womb ?
If ye call Krishna God,
Why did he then succumb to death ?
The god Krishna whom ye call Holy and above enmity,
Why did he drive the chariot of Arjan ? (for war),
Adore Him alone then as thy Lord whose
Mysteries nobody has or will ever be able to fathom."

54. (14). Kiyon kaho Krisha kirpa nidh hai ?
Kinh káj ṭe badhak bán lagàyo ?
Aur kulìn udhárat jo,
Kinh ṭe apno kul nàsh karáyo ?

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Ad ayon kaháe, kaho !
Kim Ḍevak ke jathranṭar áyo ?
Ṭáṭ na máṭ kahain jinh ko,
Ṭenh kiyon Basdevain báp kaháyo ?

How canst thou say that Krishna was the ocean of mercy ?

What was the cause of the hunter's having struck him with an arrow ?

How is he said to be the saviour of other families ?
Why did he then have his own family destroyed ?
He, who is called primeval and not subject to birth,
How did he then come into Ḍeokis womb ?
He who has no father or mother,
Why did he call Basdeva his father ?

Thus the Gurus have rejected the theory of the incarnation of God.

Supposing we select an inanimate object like a stone or image for our adoration, we must not think that it is unchangeable or free from extraneous influence. It is subject to the influence of climatic changes as well as ultimate destruction. Stones have no organ of speech nor means of offence or defence, nor are they capable of blessing or cursing, protecting or exposing their votaries. Guru Gobind Singh in the Hazara Shabads says :—

55. Kahàn bhayo jin aṭí hiṭ chiṭ kar, baho bidh sila pujáí ?
Pán ṭhake páhan kar parsaṭ kachh kar sidh na áí.
Achhaṭ dhùp, díp arpaṭ hain pàhan kachhù na khai haï.
Ṭàn main kahàn sidh hai, re jaṛh ṭohe kahàn bar dai hai ?
Jau jía hoṭ deṭ kachh ṭohe kar man bach karm bichár,
Keval ek sharan swámí bin yaum nainh kaṭeh udhar.

What has been the use of your worshipping the stones with heartfelt love in divers manners ?

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Thy hands are tired in worshipping the stone, but thou hast obtained no perfection.
Thou offerest rice, scents, and lamps (in adoration) but the stone does not enjoy anything at all.
There is no perfection in it, O fool ! How can it bless thee ?
If there were life in it, it might have given thee something through its mind, word or deed.
Without the protection of the one Lord God, thou shalt not get salvation.

In this verse the Guru explains the custom of Arti, or offering lamps, rice or flowers before the stones and images which are lifeless and incapable of doing anything at all.

The following Svayas 20, 21, and 22 on the stone worship will be found very instructive.

56. (20). Kàhe ko pújaṭ pàhan ko
Kachh pánhan men Parmeshar náhín,
Ṭán hìn ko pùj Prabhú kar kai,
Jinh pújaṭ hí agh ogh mitáhìn,
Adh biádh ke bandhan jeṭak,
Nám ke leṭ sabhai chhut jáhín,
Ṭáhín ko dhián parmán sada,
Yaih fokat dharm kare phal náhin,
"Why shouldst thou worship a stone ?
The Lord is not to be found therein.
Worship Him alone as thy Lord,
By whose worship innumerable sins of thine shall be absolved.
By the mere utterance of whose name all thy mental and bodily trammels may be removed.
Contemplation upon Him alone is ever appreciable, thy false faith is fruitless".

57. (21.) Fokat dharm bhayo phal hìn,
Jo púj sila jug kot gavàì,
Sidh kahán sil ke parse ?
Bal bridh ghatí nav nidh ná pàì.
Aj hì àj samo jo biṭyo nainh,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Kàj saryo kachh làj na àì.
Shri Bhagvant bhajyo na are jaṛh !
Aise hi aise sù bais gavàì.
"The false faith of worshipping stones for ages has proved friutless.
What perfection is there in the adoration of stones ? Strength and age are diminished without getting nine treasures of spiritual power.
Now that the time has passed away in false hopes without their realisation, art thou not ashamed?
Thou hast not adored the Lord, O fool,
And thus thou hast wasted away thy life".

58. (22). Jau jug ṭain kar hain ṭapsa,
Kachh ṭohe parsann na pánhan kai hai,
Háth uthâe bhalí bidh son, jaṛh,
Ṭohe kachhù bar dán na dai hai,
Kaun bharos bhayo eh ko? Kaho,
Bhíṛ paṛi nainh án bachai hai,
Jàn re ján! ajáu hathí,
Ih fokat dharn so bharm gavaihai,
If thou dost penance to a stone for a full eon, it will not bless thee.
It will never lift up its hand, O fool! to bestow any gift upon thee.
What reliance can be placed upon it?
In case of trouble it will never come to thy rescue.
Know thou then, O ignorant and obstinate! know!
This false faith is but delusive.
In Svaiya 26 Guru Gobind Singh commands that no sort of worship except that of the Lord should be resorted to.

59. Bed kaṭeb paṛhe bahuṭe din bhed kachhú ṭin ke nainh payo,
Pújat thhauṛ anek phiryo, par ek kabai hiya mai na basàyo,
Pàhn ko, asthàlay ko, sir niyàit phiryo kachhú hàṭh na àyo,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Re man múṛh! Agúṛh Prabhú ṭaj, àpan húṛh kahàn urjhàyo?

Thou then hast long been reading the Vedas and the Books (scriptures of Hindus and others) the secret of the Lord God thou hast not fathomed.

Thou hast been worshipping various places, but the One God was never given room in thy mind.

Thou hast been bowing down thy head before idols and tombs but hast gained nothing.

O thou ignorant mind ! Having, through thy obstinacy, abandoned the true living God, where art thou entangled?

Tomb worship lowers the spiritual standard and makes us prostrate ourselves before the ashes of those who could not protect themselves from death. Guru Gobind Singh in No. I of the 33 Svaiyas, with a view to forearm his followers against this evil enjoined them that even his own tomb should not be erected, and left that injunction accompanied by a curse. Faith in fasts, etc., was also prohibited. In the above Svaiya Guru Gobind Singh says that a Khalsa should never observe a fast, nor should he put his faith in tombs, cemetries and hermit cells.

The Gurus have strictly forbidden the use of magical arts called *mantras*. Why ? A *mantra* is merely a verse or recitation, and to make it effective one must repeat it some thousands or hundreds of thousands of times in solitude with certain ceremonials and austerities in order to concentrate the mind and increase its supernatural power. A very long time is required to attain efficiency in a single *mantra* and that *mantra* will be effective only in one matter. In order to make oneself master of another matter one would have to undergo a similar training therein. Thus we should have to spend a good deal of our life and labour in acquiring efficiency in a few *mantras*, These *mantras* have usually suffixed to them the name of their author, and the person who acquires efficiency in *mantras* considers himself subordinate to that author. He has to pay homage to him in various ways of worship

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

attributed to him and has his attention constantly diverted from the supreme worship. He thinks that the power of doing something supernatural has been bestowed upon him by the author of the *mantra* and ignores the fact that whatever is worked by him is the result of the power of his own mind. His attention is always divided between more than one object of worship and he fails to attain salvation, which should be the final goal of one's life. Therefore all and every attention must be withdrawn from such mystic and occult teachings. The whole and undivided attention must be directed towards God and God alone. It is also laid down by our Gurus that to one who becomes well versed in the knowledge of God and achieves concentration of mind upon the Blissful Light, the repetition of the name of God alone or even the internal attention of the perfected mind will work as a panacea for all [illegible]ases, averter of all evils, and remover of all difficulties. [illegible]me only of God will work miracles and superna-[illegible]ats. Therefore it is quite useless to disturb our-[illegible]y the corruption of our mind and attention by [illegible]usal and recital of the so-called *mantras*. No [illegible] is to be recited which does not contain the name [illegible]d and no person except the one Almighty is to be [illegible]voked for help. Guru Nanak in Ratan Màlà says "Har bin mant na japìai hor" "Except the name of the Lord God, no *mantra* should be repeated.

It is the first principle of the Khàlsa religion that tuition in pure and simple divine knowledge should begin in the cradle. Idolatry and image-worship always draw the attention of the masses from immaterial to material objects of adoration. God is immaterial and therefore the mind should be taught from the very beginning to meditate upon the immaterial object which is fathomless and the unbounded ocean of bliss. Some entertain a very fallacious idea that in order to prepare the mind for spiritual training, tuition must begin with material objects. The mind, no doubt, grasps and attaches itself more easily and more readily to material

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

than to immaterial objects, but whatever impression it has received in its early and impressionable stage, generally becomes indelible. At the same time it must be remembered that awe and fear of invisible and imaginary things like a bugbear are apt to act more effectively on the minds of children than any material objects. In the same way reverence and respect for the Lord are sure to be more effectively engendered in an infant mind than reverence for the puppet-like idols. It is therefore essential that the fact of immaterialism and the blissful light should be impressed upon the human mind in its early and undeveloped state.

CHAPTER. XXIII

God and His Government.

The *Mùl mantra*, or fundamental principle of belief of the Gurus, is "Ek O ankar sat nám, Karta, purkh, nir bhao, nir vair, akàl múrat, ajuni, svaibhang, gur, parsad".

"God is but one who lords over all the three stages of the universe, namely, creation, preservation and destruction. His name is true, He is the creator, pervades all and is everywhere, He is fearless, He is without enmity, Immortal essence, free from birth and rebirth, self-existent, a light remover of darkness, (and) is all mercy".

Gurn Nanak enjoins us to repeat the name of such a God who is ever true.

"Ad sach, jugad sach, hai bhì sach, Nanak hosì bhì sach."

He was true in the beginning (or when nothing else was in existence), was true before the *Jugas*, or the creation of cycles (or at the time of chaos and before the creation of the universe), is even now and O Nanak, He will ever be in existence (when everything else, *i.e.*, the manifestation of the universe, comes to nothingness).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

O ankár = Om, which is a Sanskrit word and the root of the Latin word Omnis, meaning the whole. Guru Nanak has described and defined it by prefixing the figure "1" and suffixing to it "Akar", "Okar" and "Makar" meaning respectively the Creator, the Preserver and Destroyer of the universe. These are the attributes of the Lord God, which virtually mean the Divine Essence, who is equal to the whole universe plus His own self. The Guru has clearly explained it in the treatise called "Dakhni Oankar" in which he says that everything emanates from Him.

The Alpha and Omega of the Guru's philosophy is that there is but one God and that He is ever unchangeable, no sort of change can affect him. In Rag Asa Guru Nanak says that the divisions of time, *thits*, or changes in the moon, week days and months of the year are different, and there are various seasons in the year, but the Sun is ever the one and the same, and that in the like manner, God is always the same, notwithstanding so many changes and fluctuations in the universe.

60. "Visue chisian gharian pahran thithin varin mah hoa súraj eko ruṭ anek.

Nanak Karte ke keṭe ves.

"Time is divided into twinklings and moments, hours, pahrs (3 hours), changes in the moon, week days and months, whilst the seasons are many, but the Sun is ever one and the same.

Nanak says, similarly the Almighty has multifarious garbs".

The Guru in this analogy shows that, as under all seasonal changes, the self of the Sun remains the same, so the Lord God under all circumstances whatever remains unaffected.

In Rag Dhanasri the same Guru says:—

61. " Sabh main joṭ joṭ hai soe.

Tisde chanan sabh main chánaṇ hoe"

" The light in everything is the light of Him.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

It is through His light that the universe is lighted."

He informs us here that the source of universal light is the divine light.

Now we proceed to discuss what that divine light is. In order to know it we must carefully study theology or the Divine knowledge. It is the most difficult science and has been and ever will be beyond the reach of human thought or knowledge. It is not a visible or tangible matter for beginners to learn, but a matter of imagination, contemplation and belief. We can to some extent conceive it but can never explain or pen it. Ages have attempted to explore it, but with sheer failure. Millions and millions of philosophers have spent their lives in that exploration but in vain. None has ever been nor ever will be able to find it out. Philosophers have uttered and will ever continue to utter in regard to Him the extent of their respective thoughts, as the 10th Guru says :—

62. "Ap-u-ápni budh hai jeṭi,
"Barnaṭ bhin bhin ṭohe ṭeti"

Individuals to the extent of their respective intellect describe Thee O Lord in various ways." In Japji, Guru Nanak says that the end and limit of the Lord cannot be known or conceived in any way, and adds that only he can know and understand Him, who is equal to Him.

63. "Eh vad ùcha hoe koe,
Ṭis ùche ke jáṇe soe"
" If any one becomes as high as the Lord,
He alone will be able to know Him".

Every one had to content himself with the mere repetition of his attributes that He is self-born, self-existent and immortal and that He was when there was nothing else beside. He is when there is a Universe in existence and He will be when everything else has become extinct. It is also admitted that He is infinite and incomprehensible and that His centre is everywhere and circumference nowhere. His attributes are His alone, nobody else can claim them.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

It is an admitted fact that nothing could exist without a Law or Rule of conduct. Such Law or Rule generally differs in detail for different communities, according to country and climate. There are billions of billions of worlds and each world contains numerous species of living creatures. These species again have incalculable communities of their own. The body is comprised of matter and spirit. Earthly laws are made by temporal beings and such laws can govern the body as far as matter is concerned. Spiritual laws can be framed by spiritual persons and it is only such laws that can govern the spirit. No community could possibly exist without adequate laws tending to grant them peace, order and comfort. And it is for this reason that all communities in the animal world, including savages, barbarians, and even the wild beasts and animals, have their own laws. Among humankind the elders or rulers make laws and regulations for the guidance of the community. As regards the spiritual world there ought to be some spirit who should make laws for its management, because nobody could make such laws unless he was fully acquainted with the people for whom he has to make laws. Although holy persons, who gain proficiency in the spiritual world, lay down certain rules of conduct according to the extent of their ability, such rules must necessarily be defective and relative to a particular country or community, whereas it is essential that rules should be framed for the universe as a whole. Our own world has its close relation with the billions of worlds around, and to make adequate laws and rules regulating the conduct and actions of all these, there must be somebody who must have acquaintance with and control over them. A series of connections will thus extend through the whole universe, and we are compelled to admit that in order to properly manage it, some person is required who has full and adequate knowledge thereof. There can be no such being except a supernatural being. Nature in itself is a law made by some competent being, and it could not work

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

properly unless there were a competent hand to administer it. It is therefore necessary that we should have a person who is acquainted with the various worlds in the universe and their inhabitants so as to regulate, manage and control their co-operation. Thus it becomes essential for our own welfare to have some competent administrator for the whole universe and it is such an administrator whom we call God.

The questions to be considered in this connection are:—

1. Is there any God?
2. If so, is there only one God or more than one?
3. Has God any definite body?
4. If so, what is the form and shape of that body?
5. Where does He reside?
6. How can He sustain the whole Universe?
7. How can He be within each of every particle of the Universe?
8. Why can He not be seen with the material eye?
9. Does He maintain His own government over the whole Universe? and if so, of what sort is that Government?

We take these points seriatim.

(1) Reformers, holy and spiritual persons of all ages, creeds, religions and beliefs have admitted that there is but one God or Supreme Intelligent Power holding the Government of the whole Universe. This has been believed by all with the exception of a few mushroom like, benighted and short-sighted persons. Millions of things and latent powers exist, which our ignorance does not believe in and accept. But as soon as we gain knowledge of any of them, we defy all adverse criticism from the ignorant world around. The existence of a Supreme Power is apparent from the manifestation we see, and various causes attending it. For want of knowledge we disbelieve in that Power, but nothing will be able to shake our belief therein when we once gain knowledge thereof. The whole universe could never

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

exist unless there was some governing hand. It is quite absurd to say that Nature is self-supporting. All these planets, stars, elements and other things that we see in the Universe, might some day have fallen out with each other. There is some power which is ever quiet, serene, calm, content and tranquil, and which never goes out of its temper or element, and is, in consequence, capable of governing them with an impartial, fair and even-handed justice. That power we call God, and it matters not by whatever epithet He may be termed, named or referred to. That power is one and the same, although in different languages it is named differently. Guru Gobind Singh has a very rich vocabulary thereof according to the various functions of that power. In Akal Ustat or the Laudation of the Immortal Lord, that Guru says that God has numerous names, all of which nobody could utter, but He is named only after His respective functionary attributes.

64. "Tav sarb nàm kathe kavan karm nàm barnat sumat"
"Who can relate all Thy names O Lord, the wise name Thee only after thy respective functions."

Guru Nanak in the Makka disputations, says :—

65. "Likhiya dhur dargàh de ikko pàk Khudàe,
Doem hoya na hoega jo hoya thià phanàhe"

It is written in the Divine Court that there is but one sacred God,

There has been no second God, nor will there ever be (and) if one ever claimed to be so, he has since been annihilated".

Again he says—

66. "Ikko ik Khudae hai jisda màe na bàp."

There is no God but one who has neither father nor mother.

In regard to the manifestation Guru Nanak says :—

67. "Likhiya dar Khudae de hiks bàjh na koe,
Duji qudrat sàj kai rang dikhàe doe."

It is written at the Divine door that there is no God but one.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Having made the manifestation (Nature) as the second, He displays two different appearances."

The grandeur of that God, Guru Nanak describes as follows:—

68. "Jit dar lakh Muhammda lakh Brahme, Bishan, Mahesh,
Lakh lakh Ram vadìrìaih lakh Ràhin lakh ves,
Lakh lakh othai jati hai satiohn te sanyas,
Lakh lakh othai Gorkhan lakh lakh nàthan nàth,
Lakh lakh othai àsnan Gur chele raih ràs,
Lakh lakh devi devte dànun lakh nivas,
Lakh Pir, paikambar, aulie, lakh Qazi mullàn, sheikh,

* * * * *

Sir nàthàn ke ek nàth sat nàm Kartàr,
Nànak tà kì qìmat na pavai be ant be shumar."

"At whose threshold millions of Muhammads, Brahmas, Bishans, Maheshs,
Ramas are lauding Him in millions of manners and methods.
There are millions of celibates, truth speakers and devotees (sanyasis),
There are millions of Gorakhas and millions of superiors of Naths (religious rulers),
There are millions of Gods and goddesses and millions of Danús.
There are millions of pírs, prophets,
Aulias and millions of qázis, mullahs and shaikhs,

* * * * *

The Lord of all these is the one master, the Creator, whose name is true.
O Nanak, His worth is beyond estimation, He is boundless and beyond calculation."

Guru Gobind Singh says that God has created pnu destroyed millions of Incarnations like Krishna.

69. "Kite Krishan se kít kotai upáe,
Usàre, gare. pher mete banáe."

Millions of Krishna like worms He created,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Built, established, again destroyed and created."

The subjoined abstracts from some of the hymns of the different Gurus explain the various attributes of the Lord God.

Guru Nanak in Rag Asa says:—

70. "Na oh mare na hovai sog,
Ḍenda rahe na chúkai bhog,"
"Neither He dies, nor is he mourned.
He continues to give and never fails."

The same Guru in Sri Rag says:—

71. Puchh na saje, puchh na dhae, puchh na debai le-e,
Apnì qudrat àpe jàne àpe karan kare-e.

He does not consult any one in building, dismantling, giving or taking away,

"His power only He himself knows, He himself is competent to do anything."

Again in Rag Sorath the same Guru says:—

72. Alakh, apàr, agam, agochar, na ṭis kàl na karma.
Jáṭ, ajàṭ, ajoni, sambhe, na ṭis bhai na bharma,
Sache sachu vitton qurban,
Na tis rúp, varan, nahi rekhia sàche sabad nisan,
Na tis màṭ, pita, sut bandhap na tis kàm na nárì,
Akul, narinjan, apar prampar, sagli jot ṭumári,
Ghat ghat anṭar Brahm lukaya, ghat ghat joṭ sabái.

"He is incomprehensible, endless, incalcuable, independent, immortal (and) is not subject to *karma*,

He has no caste, is not subject to birth and death, is self-existent, fearless and has nosuperstition,

I am devoted unto the true One.

He has no form, nor caste, nor line (on His hand,) He can be known by divine knowledge,

He has neither father, mother, son, nor relations, nor has He lust or wife.

He belongs to no family, is above illusion, the highest of the high, and the whole light is Thine O Lord.

Within each body the Supreme Lord is concealed and within each the whole light is His."

The Third Guru in Var Vadhans says:—

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Ṭis ka sarik ko nahi, na ko kantak vairài,
Nihchal ràj hai sada ṭis kera na àvai na jàì.

"He has no co-sharer, nor has He any powerful enemy. His sway is permanent and He neither comes nor goes."

The Gurus clearly explain the unity of God and his attributes of Omnipotence and Omniscience, all-knowledge, all-justice, all-mercy and all-forgiveness.

2. It is quite reasonable to believe that there exists no God but the one Lord God. If we suppose there are more Gods than one, the difficulty, anomaly and awkwardness of the whole arrangement are apparent. Two Gods cannot govern the Universe as two kings cannot govern the same kingdom simultaneously. Two husbands cannot amicably enjoy one and the same wife. One servant cannot simultaneously please two or more masters. As ages have passed since the creation of the Universe there must have prevailed chaos therein long ago, if there had been more than one God. They must have fallen out with each other ere long for one reason or another, When we contemplate Him we find Blissful Light inclosing the whole space and nothing else. That Light is one and the same and not variegated or different. For these and various other reasons we conclude that there is only one God as explained by the Gurus.

3. The Gurus inform us that God and matter are not co-existent (see Chapter XXV on Transmigration), God was in existence before matter or the elements were created. Space before the creation of matter must have been either void altogether or the body of God must have been so large as to cover the whole space or vacuum. If we consider that the body of God was so large and immense, the creation of the Universe must then be mere eruptions or growth upon that body, but that is not the case. It seems quite absurd to assume the body of God to have been like a large mountain and the Universe like a spontaneous growth of vegetation upon it. Common sense would not allow us to come to that conclusion. There

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

does not appear any reason why God should have taken the trouble of sustaining the whole Universe upon His own body or shoulders. Both the Scriptures and traditions go to show that before the creation of the Universe there was vacuum, and that fact seems reasonable, and we conclude that God was separate from that vacuum. Such being the case He must have some distinct and definite body.

4. Usually we say that He is formless and shapeless. There is nothing which has no form or shape. When there is anything it must have some shape or form visible or invisible. To say that God has no shape or form means that He is nothing, but that is not a fact in the strict sense of the word. When we say that He has no shape or form, that is only a metaphorical saying. God has unique shape and form and there is nothing material to compare it with. Guru Nanak says,

74. Dhundas chaudah tabak phir sùrat nahe khudàe,
Sunas avàza jars da ğaibi parde màhe,
Parde andar nùr hai beant aftàb mahtab,
Nahe namùna Rab da nahin zàt safàt,
Vahid la sharik hai panj tan pak khudae,
Nahe namuna jis da be chagun kahae,

"Search through all the fourteen gradations of the Universe and ye shall not find the likeness of God,

Hear the sound of the bell from behind the Divine Curtain.

Behind the curtain lies the Divine Light, and even countless suns and moons

Bear no likeness to God, nor has any His nature and attributes.

God is one, without a partner and without the five elements. *

"As there is no pattern of him, He is called formless."

---

* Panj tan means five elements (fire, air, earth, water, vacuum or ether), which go to form the body, whereas the God is without these elements.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

He is an ocean of Blissful Light to which the light of millions and millions of full moons and suns combined does not bear comparison. The shape and the form of the Lord God appear just like a man. "So God created man in his own image, in the image of God created he him". Genesis I. 27. But man as well as the whole manifestation are made up of elements, fire, air, water and earth, whereas God is pure spirit, as explained by Guru Nanak,

75. Sabha qudrat rab di arba násir máhe,
Arba nàsron bahra ikko ap Alàhe,"
"The whole manifestation of the Creator consists of the four elements,
Without these elements is the Lord God alone."
Guru Nanak says that His form cannot be properly described.
"Agam agochar, alakh hai, rùp na lakhia jae,
76. Jot kahi didar di àkhe koe alàe."
"The Lord is inapproachable, independent, boundless, and His shape cannot be comprehended.
How can anyone explain the light of His sight".

The Guru explains that the whole of the form of Lord God is light and no amount of light can be compared with it.

77 "Lakh mehtab charàg hoe afṭàb mashàla,
Kai karoṛi rakhian roshnài shàla,
Rab na kini dekhia kiveha qudraṭ kamàla,
Núr mahalon nazar pàe chànan di jhala,
Rabáne didàr da dísai ujiala".
"If there be millions of moons, lamps, suns and torches in billions placed in a lighted house,
The Lord still will not be compared, so perfect He is by divine nature.
When He looks from his Divine Palace, the illumination is extreme,
All are illuminated by the light of the Lord.
The whole world which appears is the light of God".

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

5. It must be understood that all the stars, moons and suns we see are really similar worlds to our own world or larger, and that they are millions of millions in number. We can never count them, whereas they are not out of the God's Book. Guru Nanak in Japji says,

78 Páṭàlan pàṭàl lakh agàsàn agàs,
Oṛak oṛak bhàl thake".
" There are billions of lower regions and billions of firmaments,
All have tired in finding the end".

Again the Guru says,

79 Lakh lakh dhartì akàs hain purian lakh anant,
Lakh lakh Kuram, Machh kachn, lakh lakh bhae Bairah,
Lakh lakh othai Nar Singh, Bàvan lakh Alàh,
Ràm Krishan aginat hain Bodh, Kalanki lakh,
Avan jàna hukam vich Karṭe ànkh farak".
There are millions of earths and firmaments and innumerable billions of worlds,
There have been millions of Kúrams, Machh Kachhes and Bairahs,
There have been there millions of Narsinghs and Bavans.

Ramas and Krishnas there are innumerable and millions of Bodha and Kalanki.

Their coming and going is within the orders of the Creator and at a twinkling of His eye*".

Further on Guru Nanak says.

80 "Allah váli dargah da ant na pára vàr.
Kaì asankha tabak kar be anṭ be shumar.
Hikse hikse ṭabak vich kai asankh auṭar.
Kaì Muhammad Mustafa kachh ant na pàra vár."
"God is the Lord of the Divine court and He has no end.

The various names counted herein are incarnations of Vishnu, &c.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

He has created billions of billions of regions which are endless and innumerable.

In each Tabak there are billions of billions of Avtars.

There are many Muhammad Mustafas and their number is incalculable."

The abode of the Almighty is divine, unique and incomparable with anything visible, and is beyond description. Those who can get access to that abode, attain eternal bliss. They are freed from all cares and anxieties and the enjoyment of God's light they feel cannot be expressed in suitable words.

6. It is through the life imparted by the Lord that the whole universe exists. That life is a divine part of the creation, and is invisible to the material eye. The existence and continuance of that life serves as seed for the development of the material form of every thing which has its own power and peculiarity. When two different things come into contact with each other they produce a different effect from that which would have been produced by either of them separately. The effect may be visible or invisible.

In things corporeal it is very often visible and in things incorporeal it is generally invisible and imperceptible though capable of being felt. In order to suspend a material thing above the ground there must be something to suspend it by. There should be a prop or pillar or the like to support it which we can see. The whole universe is suspended in the air. We cannot see the fact but we can comprehend it, because we cannot see the air, but can understand its force. We require material food for the sustenance of our life. We can see the food because it is material. Air is indispensable for our life. We avail ourselves of it by means of breathing. We feel it but cannot see it. We inhale agreeable or disagreeable matter. We feel it but we do not see it because it is too fine to be seen. The light f the moon is as indispensable for the sustenance of life

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

as that of the sun. We cannot see the effect but we feel the want of it. The influence and light of the other stars are also, though imperceptible, as useful for the animal and vegetable life as anything else. Similarly the divine light is an essential requirement for the sustenance of the whole universe. We cannot see that light because it is incorporeal and proceeds from a source wholly incorporeal. Air is not visible but is tangible, whereas God's Light is neither visible nor tangible. As air fills the whole space so does God's Light. His Light emanates from Him spontaneously as does the light of the sun. The light pervades the whole universe. It becomes perceptible through meditation, and Guru Gobind Singh in Svaya 1 says that the ever-radiant light is ever effulgent, both by day and night, and that he alone who has the true light in full effulgence within himself, is the true Khalsa.

7. The two opposite attributes of God, that He is all-pervading and yet apart, are two contrarieties to be found in the Almighty Lord alone.

We find that the air fills the whole space, and in solid matter it also enters through every passage, howsoever minute it may be. Through the pores it enters into the earth far deeper than we understand. The light of the sun and other heavenly bodies enters directly or indirectly into every nook and corner, although there is the question of amount or quantity in secluded places or solid matter. It may or may not pierce through the solidity of the earth or other solid things, we have nothing here to do with that question. We only want to show how far the air which is tangible but not visible, and the light which is visible but not tangible, get through and within physical things. God's light is both invisible (though visible to our mental eyes) and intangible and pierces through every solid of every magnitude throughout the universe, as the light of the sun pierces through every glass of whatever colour or description it may be. As the sun

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

(supposing it to be a living being) sees everything upon which its light falls directly, so God sees everything upon which His light falls. There is no matter, no solid, no element, no spirit beyond the direct reach of the rays of His light and that light passes through every particle of the universe. Therefore He sees and is within every particle of the universe. We have direct communication with Him as we have with the sun. He hears our loudest call, He hears our muttering, He instantly responds to the call of our heart within, even reads our mind. He alone is our helper, ever ready and close at hand when we invoke His help. It is for these and similar attributes that we say that His centre is everywhere and circumference nowhere and that He is Omnipotent and Omniscient. He has no necessity to move from His true etherial home. He is all-powerful and all-knowledge and all His powers work spontaneously.

8. We cannot see God and His light with our eyes, because only material things can be seen with material eyes, but there are some material things also which cannot be seen unless they come in contact with another material object. There are others which become invisible when they come in contact with some other material object. Fire is heat and it practically has no visible form, although it does exist in a highly rarefied form. It has no body and cannot exist alone. It is combustion or ignition that is visible, and in that case fire assumes the form of the element it burns. Burning properly speaking is the process of application of heat in order to decompose a solid. In burning wood or other things, the shape and form of the fire will be different according to the burning material, but we will feel heat all the same. By the application of heat, water evaporates in the form of steam and becomes invisible.

Air is invisible but we feel it when it touches our body. Light is visible but we cannot feel it by touch, although we may feel its effect and influence.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Water in dried wood and other solid matters is invisible and incomprehensible, but it is in them all the same. No two particles can cohere unless joined by water or watery substance. As soon as that water be extracted those particles fall asunder.

As stated above, we see different phenomena in different elements, visible and invisible, as well as tangible and intangible. These material things have individual qualities, because they are material. If they had both qualities, *i.e.*, were both invisible and intangible then they would be no more material things. God is a spirit and cannot be seen with material eyes. He is both invisible and intangible to material body. Of course we may feel the effect of His influence. The eyes with which we can observe the light of the Lord, are within ourselves. They are lying closed and passive. If they are opened, developed and raised to action the whole play will become visible and manifest. The 5th Guru in Rag Vadhans says :—

"The (physical) eyes see the world, (and) the great thirst I feel (for seeing the Lord) is not quenched. O Nanak, the eyes through which I can see my Beloved (the Lord) are different."

Fire cannot exist without air, and fire is one of the constituents of water. Without water, earth would dissolve, and the self of everything would be annihilated if the Divine Essence were eliminated. Such is the existence of the universe and the mutual relationship as well as dependence of one thing upon the other, to understand which divine-knowledge is wanted. Through ignorance we say a stick is but a stick, wood, timber or the dried branch of a tree, and no more. But in fact it is a combination of all the five elements, as well as the divine essence. If a stick is burnt, its quantity of earth and water will be yielded up. The existence of fire will be demonstrated if two sticks are brought into friction. The greater the friction, the larger the amount of heat it will produce, and eventually a rag would be ignited if placed between them. As the friction of two sticks produces fire, so the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

concentrated friction of the breath falling upon the heart produces celestial heat which brightens the intellect and eventually produces "Divine Illumination". And this is what we can learn and understand through a spiritual "Guide" or "Guru" who can explain and reveal the truth to us.

9. The whole universe or creation forms the empire of the Lord. There are billions of billions of worlds as has already been stated. We can imagine how many sorts of creatures there are that have to be looked after and dealt with by the Lord. Guru Nanak says :—

81. "Ape qudrat sàj ke dekhe thape o thàp.
Hath nahin kichh kise de jo kuchh kare so àp."
"Having himself brought into existence the whole creation, He looks after it.
No one else has any concern with it. It is He alone who rules."

In each and every region He is ever present and maintains His own control and authority and wants nothing from any one esle.

82. Sabhni khaṇdi varaṭ da vahid áp Aláhe.
Ṭamà na rakhe kise da sacha be parvàhe
"The Lord God himself deals with all the worlds.
He desires nothing from any body and is truly above want."

Again that Guru says.

Akâsan akâs lakh, patalan paṭàl.
Sabhna de sir ik Rab sabh di kare sambhàl.
"There are millions of firmaments and lower regions.
The head of all is the Lord God who takes care of them all"

However, though potent and all-powerful to deal with all the worlds, He has established a system of government of His own.

83. Bhagat, faqir, diwan hain pesh Parvardigara.
Sikdàr aṭe karoṛie pir bazurgvara.
Navisande fareshṭe khason foṭedàra.
Ahdia Ajrail hai bann ànan hàra,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Be mahram mavasian toṛ karan khuara.

"Votaries and faqirs are diwans (superintendents) of the Providence.

Pirs and saints are station-keepers and overseers. Angels are writers, and favourites are inspectors of coins who determine the rate of exchange (namely, the worth of one's good and bad actions).

The arrester is Ajraìl who brings sinners in chains, (and) beats the cruel and the wicked to misery"

Thus it appears that there is a large establishment of heavenly agents which are employed for the purposes of administration. The record of individual deeds in heaven, and in the forehead of each individual according to his divine allotment, which is based on one's own actions, is described as under :—

85. Bàrah burj asman vich nal stare sat.
Pandran thit mahurtan hor stai nikhat.
Bhadran panj ke jogni chashe pal bichar
Eh Rabani loh hai likhe khud Kartar.
Jion súraj barah burj vich tion ikko ik Khudae.
Dusra hoya na hoega man vich dekh lagae.
Changa manda lekh sabh nau graih vich hoe.
Nau graih barah burj vich ikko sacha soe.
Gallan hor shaitan di varṭan ko sansar.
Bád bikhadi jhagṛe jamne te sangar.
Sir sir lekh Alekh da uttum madham jan.
Karmi apo apni mustak bhae mishan.
Phire chakr sir upre rain divas ke mahe.
Karj sabh sansar de hukme vich hovae.
Kalla rakhi asman vich chàre ṭaṭ paṭal.
Jion jion kalla pharaian ṭion ṭion phirai sansàr.

There are twelve signs of the zodiac in heaven with seven planets.

"Fifteen *thits* (fluctuations of the moon) mahurat^s (lucky moments) and 27 lunar mansions.

The five unlucky moments (certain dates in lunar months).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Jogni (spirits governing periods of good and ill luck) twinkles and moments, think.

This is the divine tablet ordained by God himself.

As there is one and the same sun in all the twelve signs of the zodiac, so is the one and the same Lord God throughout the universe.

Understand ye clearly in your mind that there has not been, nor will there be any other God.

Whatever good or bad is destined to happen, happens under the nine planets (i. e. the seven planets and the ascending and descending nodes).

And the same one true Lord God rules all these nine planets and twelve signs of the zodiac.

Allegations other than these are satanic and are made to delude the world,

They lead to animosities, dissensions, quarrels of life and death.

Every individual has his good or bad destiny recorded by the Supreme Being on his own forehead according to his own actions in the past life.

The cycle is going on overhead day and night.

All the affairs of the world are conducted under the divine command.

The machine is kept in heaven and the four elements in the lower regions.

As the machine is worked, so the whole universe moves."

It is a question of vital importance how the universe is sustained, controlled, and looked after. It is a grand electric system, Kala, through which everything is worked, and that system is eternal and infallible. Guru Nanak when giving an explanation of the word "dh" says:—

86. "Ḍhadai dhar Kala jin chhoṛi har chijì jin rang kia".*

"He (God) has established (an eternal and automatic) machine which prevails every where."

---

*Holy Granth, Rág Asa, Pattí likhi.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The whole universe is suspended in the air, possessing an immense force which does not allow any star, planet or world to stir from its allotted position. At the same time they are given such an eternal whirl that they are all compelled to roll in their appointed circles. They are also supplied with a gravitative force by which one is drawn towards the other, and the whole universe is so bound that each unit must move with the movement of the other like clock-work. And by that law of gravitation they are never permitted to meet but are bound to keep the same fixed distance from each other. The whole movement is well regulated and the regulating force never allows it to go out of order. The whole work forms an admirable and grand drama in which stars and planets act in their appointed times like the alarm of a clock which strikes at the time indicated by the alarm-hand.

God has created innumerable positive, negative, gravitative and other unknown and unknowable forces which bind the universe and its creation. These are called electric forces and the whole animate and inanimate universe is created, controlled, maintained and annihilated through them. The electric current is fed from a grand and magnificent Power-house which is managed and controlled by the Lord God himself, nobody else having any concern with it. Guru Nanak in this connection says :—

87. " Bandhan ja kai sabh jag badhia avri ka nahín hukam paea ".*

" In whose bonds the whole world is bound, none else has authority thereon. "

We can make our Readers better understand it by the following illustration, which could be easily understood by scientists of the present age, in which science has made considerable progress. Suppose the creation is like thousands of electric lamps and fans which are worked by a single engine. The connection between the lamps and fans is maintained by a wire through which they are fed by an electric current. When the

*Holy Granth, Rág Asa, Patti likhi, letter "kh"

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

engine works, any or all lamps and fans come into action in an instant. If that current, invisible and incomprehensible superficially, is withdrawn, all lamps and fans also, in the course of a second or two. will cease action whatever their number and distance may be. The full or partial action of lamps, fans and other machinery connected with the power-house would depend upon the amount of current supplied, notwithstanding the body of all these remaining the same. Similarly there is a grand and mighty power-house maintained by the Lord God for the creation, sustenance and extinction of the universe.

Our system depends upon wires and is subject to repairs and ultimate destruction. His is wireless and much more powerful than ours. The blowing of a storm and the flash of lightning would neutralize the electric force of our system, whereas there is nothing antagonistic to that of the Lord. A typhoon would paralyze a telegraphic wire, but God's never is impaired.

There is no life without a soul and no soul can live without a body. Every soul has an unchangeable body formed of matter, which differs from that of our visible one, as a glass differs from ordinary clay. Each body is supplied with a plant and battery connected and fed by numerous electric currents which are ever at work and never go out of order. There is a perpetual communication between each individual and the universal record-room above, where there is a separate file for each creature. That file shall be maintained up to the time of the final annihilation of the Universe. All mental and bodily actions of creatures are at once communicated to and recorded in that record-room. Evils and virtues are balanced there, and our future, called fate, is fashioned accordingly. Guru Nanak says.

88. "Ṭis da dia sabhni lia karmi karmi hukm pae-à."

"All receive what He (through the automatic machine gives, His order being based upon one's own actions"

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Fate is governed by certain impelling and recoiling forces. As the action of bodily organs depends upon the mind, so that of the mind depends on those forces, and it is through them that the commission or omission of an act occurs. The happening thus is pre-ordained, but as we cannot comprehend this law, we call it a chance.

The above is the immaterial part of the system of God's Government and its material parts are the visible objects in the Universe. A careful and thorough study will convince us that there is nothing wanting throughout the whole management, and any superficial defect will ultimately be found to be the perfectness. Examine any department of Nature as a whole, or any part thereof. It is admirable and wonderful how regular, useful and beneficial are the rising and setting of the Sun and of the Moon and other heavenly bodies or worlds Their revolution, change and influence are necessary for the healthy existence of the Universe. How they act independently and to what extent one depends upon the other, form separate and interesting subjects for our close study.

How vast is the number of species amongst the animal and vegetable worlds. What exterior weapons of offence and defence, and what means of shield and protection have been supplied to them. How marvellous is the elastic system of the body and the provision of lime and mortar therein for joining bone fractures and ruptures of veins, as well as repairs of accidental injuries to flesh and bone. The bodily systems of flushing by air and water have not yet been fully studied. All these things call for a special attention. The cellular construction of the brain has not received any attention as yet.

How praiseworthy is the arrangement of bodily organs throughout the creation. Everything is perfect in itself. The microscope even fails to find the animalcule which is less perfect for being little. "Eyes, ears, taste, smell, motion, resistance, appetite, and organs of reproduc-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

tion that take hold on eternity,—all find room to coexist in the small creature."* Every creature has been equipped with what befits it. Leg, tail, hand, foot, mane, paw, eye, ear, neck, head, hair, feather, genitals and everything else are all proportionable, useful and indispensable. Do away with one of these, it will produce imperfection.

God has made the Universe perfect in all respects to complete the drama. Creatures are of different capacities. Some can live on land and others in water and there are also some who can live both on land and in water. Some can see in daylight and others but in darkness, and for the latter the greater the light, the greater is their blindness. Moreover there are some to whom darkness and light are the same. He has made the mouth to eat, but there are also creatures to whom it serves for the evacuation of their bowels as well. We know that all animals sit on their legs and sleep with their heads upwards, but there are some who hang on trees with their head downwards. It is He alone who can reverse the general and logical order of things. Any attempt to change His makings is sheer foolishnes.

Having fashioned creatures, God appointed them all to their duties, as in a Pauri in Sri Rag Guru Nanak says:—

89. "Sabh ape ṭudh upàe kai ap karai lai"

"Having fashioned creatures Thou hast given them engagement, O Lord."

Failing this engagement or duty the life would have been an unendurable burden. He also gave them a certain amount of freedom and independence of action within the sphere of their duty. The duty of the Sun is to furnish heat, but the amount of heat required by the variegated creation varies to a considerable extent. Therefore everything is supplied with shelter, which allows the necessary amount of heat to be absorbed for its existence, growth

* Emerson's Essays,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

and development. That shelter in the vegetable world forms the shape of a bark or hard shell—single or double, and its thickness varies according to the delicacy of the kernel, as for instance almonds. And in some cases where the nature of the kernal so requires, the shell is further supplemented by a hairy growth as in cocoa-nuts. The same protection in case of the animal world is represented by the growth of hair or feather, its density and length being proportionate to its requirements. The growth of hair on the head is much larger than on any other part of the body. The brain is the most delicate portion. It is secured by the skull which is made of the hardest substance and is further supplemented by the growth of hair. The hair is given the most wonderful neutralizing or non-conducting power. It affords its protegè a considerable protection from the climatic effect. In cold weather it keeps the head warm, but during the summer the head is kept cool.

It may be asked why tail and mane were made and why the proportionate length of the ear varies in the different species. These are purposely so made. They serve among other things to drive away the fly and mosquito (which in their turn are not made in vain).

Thus the whole study of nature or manifestation is extremely interesting. The deeper the study, the greater is the interest. And ultimately we find that the whole plan is well managed, and the system of the Lord's government is the only system which is perfect in all its details. Guru Nanak in Sri Rag says :—

90. " Bhullan andar sabh ko abhul Guru Kartar."
"Every one is liable to err, only the Guru, Creator, is above error "

The Lord keeps everything in His own hands and carries on the whole administration in a peculiar and incomprehensible manner. Besides the angels and others who are employed in heaven, a large establishment of holy persons and prophets is maintained by Him, who

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

from time to time come into the world to preach righteousness.

91. "Gaus, Qutab, Aulie, Sàlár dunia vich áe.
Paikambar ik lakh asi hazar Rab áp banàe,
Bahut jamatin joṛian baho panth chalàe,
Sevan sabhe Rab nun Alah sabáe,
Vàri apo apni vàje gae vajàe,"

"Numerous) Guases, Kutabs. Auliase and Salars (different orders of holy persons) came into the world. God himself created one hundred and eighty thousands of Prophets.

They formed many societies and started many religions,

They all served the one Lord God who is the God of all,

All in their turn, after playing their respective parts, have gone."

Such is the description of the Lord God given by Guru Nanak and his succcssors. We are informed of His power, knowledge, and might as well as His glory and grandeur, His empire, with His abode, the mode and manner in which He conducts and maintains the administration of His creation. And as our knowledge and intellect are so confined and limited, we cannot understand this reality, which is so well portrayed before our eyes. As it appears incomprehensible it seems mythical to the blunt and short-sighted.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CHAPER XXIV.

Spontaneous divine attraction, and the mode, pleasure and power of divine worship.

To know and comprehend God, it is necessary to cultivate the divine knowledge or theology. And in order to arrive at His celestial throne we must find the means to get at it. We all know what training we have to undergo to gain any earthly knowledge or science, and to go anywhere what means of conveyance we require. Similarly there are special means to find and see God. If God were visible to the naked eye of each individual as material objects such as the Sun and Moon are, it would be impossible for Him to command so much awe and respect as He now does. The easier we find a thing, the lower is the esteem in which we hold it. His manifestation is visible and in a far more glorious manner. He is ever present before us and His sight, which can be obtained at any moment, causes a blissful thrill all over the body of the seer. Why He remains behind the curtain of illusion is simple. A puppet show would altogether lose its interest if the wire-puller were not acting behind the curtain.

Divine knowledge is essential to the knowledge of God. Let us invite the attention of our reader towards his own self. There is a magnificent and unparalleled machinery going on within our body, nay, it is a workshop on a very extensive scale where thousands of workers are employed. They are constantly doing their duty both day and night, whether we are asleep or wide awake. We do not know the workers nor their various functions. We are masters of our body but quite ignorant of its contents. Where are the liver, the heart, the lungs, the stomach, the kidneys, and thousands of veins and arteries? and what are they doing? We know not. Can our ignorance belie their existence? Is our body a solid lump as its exterior

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

shows? No. We could not live without the grand machinery within us. The absence of any single wheel or its part would impair our existence. *Prima facie* we cannot understand it, but a doctor who has studied the interior of the body and has learnt the functions of the plant and machinery within, can tell us all about it. We are obliged to admit all he says unless by a similar training we can point out his mistake. It is the trained sailor who can carry us safely across an ocean in a ship. In the same way in spiritual matters we must consult the holy. Guru Nanak says:—

92. "Je tún tàrú pàṇ tàhún puchh tiṛan kal,
"Ṭàhù khare sujàn vanjhàe ník parí,
"Jhaṛ, jhakhaṛ, ohár, laihrì vaihan lakhesarí,
"Sat gur seo àlàe beṛe ḍubban nahen bhau.*
"If thou art to cross the water, consult those who have the skill to cross,
"They are very wise, and will carry you across safely.
"Showers, squalls and torrents are constantly going on.
"Address the true Guru and there will be no fear
"that thy boat will founder."

As doctors and sailors know their skill, those who have obtained proficiency in divine knowledge can tell us all about the spiritual world, and we must admit what they say, unless our own knowledge can rebut or contradict it. We must also consider the motive of the expounder, and when a disinterested, unpresumptuous person above all worldly desires and a scorner of wealth like Guru Nanak informs us of the divine knowledge as well as the spiritual world, we must have an implicit faith in him unless our own true knowledge enable us to find out his mistake. He has given a vivid description of the Lord and His manifestation with the assertion that we can see and obtain Him through divine knowledge. Therefore

* Holy Granth, Shalok Várán te vadhik.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

we propose to briefly explain what that divine knowledge is, and how it can be gained, and what pleasure and power its attainment bestows upon its votary.

The object of our love and affection is the one in whom we can have complete and absolute faith for justice, peace, happiness, strength and power. He should ever be ready and able to help us, to hear us without our going to reporting stations, to redeem us without intercessors, and to grant us justice without going into the labyrinth of the courts of law and their complicated procedure with divers interpretations of their laws. He should have an immense and unbounded power to do anything natural or supernatural—reducing emperors to beggary and raising paupers to power. We may also place immense hopes in Him for our life to come with the acquisition of ultimate salvation. He may be self-existent, self-born, immortal, omniscient, omni-present, almighty, all-eyes, all-love, all-wise, and blissful in form and shape. And it is He whom we call God who possesses all these attributes. It is He alone in whom we can put absolute faith with entire confidence that he will protect us from all evil influences and wrongs; He alone is competent to do us good or evil; He ever does us good though it may appear to us an evil; and ultimately He will bestow upon us complete and everlasting bliss. The knowledge of these divine attributes and functions is called "divine knowledge." Of course when we expect so much from a single person, our love and veneration will, as can naturally be imagined, be unlimited. We shall then be saved from the our experience of spasmodic pains as regards the events of the past, present and future, and even the idea of death, so painful otherwise, will delight us with the hope of gaining some high celestial region or salvation thereby. And if we fix in our mind such an object for love and worship with an implicit faith we shall be altogether safe from the influence of unhealthy surroundings and our spirit will become so strong, powerful and unbendable that we shall yield to none but to Him.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

It is the expectation of some sort of enjoyment which creates the relation of a lover and the beloved, and if there be no such expectation there will be no such relation. In all such cases the will of one submits to that of the other by voluntary or spontaneous action, but if that submission is obtained by force or some coercive means, that is subjugation, and does not create any such relation, but inward hatred towards the vanquisher. A ruler has seldom ruled by force of arms, over his discontented people, and when such rule begins it seldom lasts long. It is only the expectation of justice and protection from wrongs which attaches the people to their ruler. And as a rule human nature would not serve any one unless happiness, pleasure, or some other good, whether direct or indirect, was expected from him. A lover expects happy enjoyment in the company of his beloved, a servant expects money—a source of worldly happiness—from his master, the people expect of their ruler, internal peace and protection from foreign aggression, and from an object of worship we chiefly expect happiness, bliss and eventual salvation.

Enjoyment of all worldly things is temporary and momentary and it is not unoften that when the act of the so-called enjoyment is over, that enjoyment is regretted and repented. And although so painful in the end, enjoyment is still desired and sought after simply because it is an enjoyment so to say, but when we come to understand that the Almighty is the centre of all sorts of enjoyments, being not only the source of all sweet and healthy wordly enjoyments, but also the source of eternal and never-abating happiness in the world to come, our mind must of course attach itself to Him and Him alone with sincere love and perfect devotion in preference to anything else. Our faith then must become implicit, and attachment voluntary and spontaneous, with the complete surrender of our will to Him

We must also enlighten our readers that the spiritual contemplation produces such happy enjoyment that there

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

is nothing to compare it with. We feel bliss in the highest degree, getting a sort of intoxication which keeps us healthy and blithe to the extent of that intoxication. And its effect lasts for a considerable period. It is such an intoxication which the true devotee drinks who does not care for anything else and is willing to sacrifice even his head for the sake of truth. It is that truth which is the food of life, and the true devotee cannot live without it as a fish cannot live without water.

It may also be briefly discussed whether the repetition of the name of God can really grant us any relief, peace of mind or enjoyment. As a fact the mind of man is most powerful. Its power is immense and varies according to its attainments. The purer it is, the greater is its power. Everything whether material or immaterial when it comes into contact with another thing becomes influenced thereby. The extent of that influence may be according to the proportion of contact or mixture. The influence may be direct or indirect, visible or invisible, perceptible or imperceptible. All elements passing through or over each other are affected through their passage by the other, like air. Air becomes fine or thick, wholesome or unwholesome, capable of being inhaled or otherwise on account of the contact it comes into. It contains in a rarified form iron, lime, potash, phosphorus, alkalies, salts and other minerals. It also similarly contains fire or heat and water. Heavenly bodies such as the sun, moon and planets have their remarkable influence upon earthly things without actual contact or touch, and what varying influence—evil or propitious—the shade of trees high above the ground has over crops and other vegetation, is too well known to be described here. As in all other cases, the human mind is influenced and affected by its variegated surroundings. Pleasures infect and corrode it. Sorrows mortify and weaken it. Wrongs enervate and crush it down. Evil companies pollute and alloy it. And the policies of government also affect it like the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

heavenly bodies and the shade of trees. The mind must be purified of so many influences in order to find and judge of its real power, and the constant repetition of the name of the Lord only can purify it thus. Guru Nanak in Pauṛi 20 of Japji says :—

93. "Bharíai hath pair tan deh,
Pàṇí dhotai utras kheh,
Mùt palíti kapṛ hoe, deh sabun laíai o dhoe,
Bharìai mat pàpàn ke sang,
O dhopai námàn ke rang"
"If hand, foot, trunk or body is soiled,
The dust is removed by washing it with water,
If cloth is polluted by urine,
It can be cleaned by the use of soap.
If the mind is contaminated by the commission of sins,
It can be purified by dyeing it in the name of God."

The disinfectant power of the Lord's adoration in sincerity and love, is described by Guru Nanak as follows.

94. "Jaisí chinag angàr dí vaṇ khand sakal jallàe,
Ranchak simran Prabhù ke kot pàp jal jae".
"As a single spark can burn the whole forest of the world,
So can a particle of the Lord's adoration burn billions of sins."

In Rag Asa (Ṣhhants) the same Guru says:—

95. "Kot kotanṭar papa ke re ek ghaṛi maih khovai"
"Billions of sins are cast away in a *ghari* "(fraction of an hour)."

It is generally a question why the name of the Lord should be repeated. What is the good in it that a man should thus worry himself ? The whole universe is filled

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

with and sustained by the power of the Lord called energy. That energy works throughout the whole universe in objects both animate and inanimate. All the powers and forces are created, sustained and annihilated through the variation of that energy like the electric current working through the wires. For the collection, storage and use of that energy each man is provided with an apparatus. The repetition of the Lord's name as a general rule is the best mode and machine, by which we mean the use of that apparatus whether the name is repeated or not, and if repeated there is no restriction what the name should be. The greater the collection of that energy, the larger is the spiritual power. It works wonders and what we call supernatural acts. That energy is being used every moment and the quantity of its use depends upon the mode in which it is used. If further supply is stopped it is reduced, in due course, to a minimum which is necessary for the mere maintenance of life. It is the variation of that energy within ourselves which carries us up to the presence of the Lord or keeps us at a distance from Him. The ultimate object of collecting that energy is to gain the presence of the Lord God, and its mode is that man should practise righteousness and divest himself of egotism. In Rag Tilang Guru Nanak comparing the relation of man to God with that of a wife to her husband says :—

96. "Lab lobh ahankar ki máti màea mahe samaṇi,
Ini bàti shahau páíai nahi bhaì kàman iaṇi,
"(A wife) who is intoxicated by greed, avarice and
"egotism is absorbed in illusion.
"She cannot obtain her spouse, and if she expects to do so she is a silly woman."

As a turbulent and quarrelsome wife cannot please her husband, a votary who does not divest himself of egotism and worldly desires cannot obtain the Lord. Complete surrender of one's self and absolute submissiveness to his will are needed. In the same Rag the same Guru says :—

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

97. Jo kichh karai so bhala kar máníai hikmaṭ hukm chukàíai.

* * * * *

Shaho kahai so kíjai ṭan manon dìjai aisa parmal láíai,

* * * * *

Ap gavàíai ṭa shaho páíai avar kaisi chaṭrai "

"Whatever the Lord does should be obeyed as being good, our own wisdom and command should not be tried †

* * * * *

The Lord's command we must obey with all our heart and body. Such should be our love and reverence for Him.

* * * * *

By self-abnegation one can obtain the Lord, no other wisdom avails."

This is the preliminary stage or Alpha Beta of gaining the divine knowledge. It requires a complete control over all the senses. In this respect Guru Angad in Majh ki Var says :—

98. "Bhai ke charṇ, kar bhàv ke, loeṇ surṭ karé,
"Nànak kahe siáṇíe iv kanṭ milàva hoe,"
"Make the fear of God thy feet, His love thy hands, and His meditation thy eyes,
"O wise, Nanak says, thus the Lord can be obtained".

Again in the same Vàr, that Guru says how man can be united with God.

99. "Akhì bàjho vekhṇa viṇ kannàn sunṇa,
"Pairà bàjho chalṇa viṇ hathàn karṇa,
"Jìbhai bàjho bolṇa iv jìvat marṇa,
"Nanak hukm pachháṇ kai ṭau khasmai
"milṇa."
"To see without eyes, to hear without ears,
"To walk without feet, to work without hands,

† It may also be translated "His policy should be our law".

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"To speak without a tongue—thus to be dead while alive."

"Nanak, he who accepts the will of the Lord shall be united with Him."

This is a stage to which the devotee must attain after gradual development of his mental forces. As the disengagement of the mind from worldly attachments and the removal of its sins proceed, its power begins to increase. And when the process of repeating the name of the Lord is going on, the devotee begins to feel the pleasure and bliss it grants. The breath or respiration automatically comes under control, as such complete and entire control is essential. Each inspiration and expiration must be accompanied by our attention. By and by the breath is compressed and the compression produces friction like the passage of air through a narrow hole when a high wind is blowing abroad. It will go straight from the top of the palate to the chest, and thence through the medium line towards the navel. Therefrom it seeks its way through the spinal column towards the brain. Throughout the process the breath-friction produces heat which burns the fatty matter lying in its way and creates an immense and indescribable amount of happy enjoyment. The whole process is briefly explained by Guru Nanak in Japji as follows :—

100. "Jaṭ pahára, dhiraj suniar,
"Ahran maṭ, ved hathiar,
"Bhau khallàn, agan tap tao,
"Bhànda bhao amriṭ ṭiṭ ḍhal,
"Ghaṛiai shabad sachi taksàl."

"Let celibacy be thy goldsmith's forge, patience thy goldsmith,

"Intellect thy anvil and divine knowledge thy instrument,

"The fear of the Lord thy bellows and penance thy fire,

"The love of God thy crucible into which the nectar should be melted, (and)

GC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"The *shabad* (voice) should be beaten in the true mint."

Such is the metaphor in which the Guru explained how the name of the Lord should be repeated. When the voice of the Lord's name begins to grow out of the true mint, which is close to the navel, a simultaneous repetition of the Lord's name commences from each and every pore on the devotee's skin, as it were so many tongues on the body, and at that very moment the nectar begins to flow. And in due course the respiration through the spinal cord imperceptibly obtains direct communciation between the top of the brain and the lower end of the spinal column. At the same time the ingress and egress of the breath during contemplation becomes almost imperceptible and vibrates through the various cells of the brain, causing sweet and blissful musical sounds of all sorts to play, as Guru Nanak in Rag Suhi says :—

101. "Nanak jivtiàn mar rahìai aisa jog kamàìai,
"Váje bájhon singi vájai tau nirbhau paḍ pàìai"
"O Nanak, while alive be dead ; practise such *jog* (meditation).
When thy horn sounds without being blown thou shalt obtain the fearless dignity."

When such becomes the case, streams of blissful nectar also begin to flow from the brain of the devotee downwards. In Sri Rag Guru Nanak says :—

102. "Jhim jhim amriṭ varsḍa."
"The nectar rains in torrents."

This *amrit* has frequently been referred to by Guru Nanak and his successors and only those can explain who taste it. In Rag Asa Guru Nanak says :—

103. "Kare vakhían jánai je koí,
"Amriṭ pìvai soì,
"Jin pía se mast bhae hain túte bandhan phàhe,
"Joṭi joṭ samání bhìṭar ṭa chhode màea ke làhe.
Only he who knows can explain,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

He drinks the nectar.
Those who drink become intoxicated, all their bonds and entanglements are broken ;
The eternal light becomes effulgent within and all the shadows of illusion are withdrawn."

We can attain this stage through the complete concentration of mind called "abstraction" or "self-forgetfulness", and it is at that juncture that the rays of the ever-radiant light become visible.

In Rag Maru Gurù Nanak says :—

104. "Nis dáman jion chamak chandain dehhai,
Aih nis joṭ niranṭar pekhai."
He beholds like a bright flash of lightning at night,
Day and night, the light within himself.

In due course that light envelopes us in an immense volume, and nothing is then seen except a thorough illumination all round, from which we cannot distinguish or separate ourselves. It is that illumination for the attainment of which the Khalsa is destined. Unless a Khalsa identifies himself with the eternal effulgence, he is not to be considered a pure Khalsa, as Guru Gobind Singh, in Svaya I. says..

105. "Pùran jaṭ jagai ghat mai, tab Khàlsa. ṭàhe nakhálsa jànai."
"Within whose self the perfect light becomes effulgent, he should be recognized as a pure Khálsa."

As has been stated above the enjoyment bestowed by the repetition of the name of God and consequent concentration of mind is immense. And even one who enjoys cannot explain it. In Rag Sorath Ashtapadi, Guru Nanak says :—

106. "Jin chàkhía sei sàḍ jànan jion gunge mithiáí."
"He only knows who tastes its flavour, as a dumb man enjoys sweets."

There have been a good many holy people who tried to refine and liberate their mind from the worldly attachments. The success of some was complete who

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

became thoroughly absorbed into the blissful ocean. Their words were impregnated with sincere devotional piety and truth and, even after the lapse of so many ages, they are still impregnated with their spirit. It is that spirit that at remote periods carries one from one position to another, and brings a complete change for the time being, like poets whose verses set us alaughing or melt us into tears, with momentary changes to the contrary as we proceed with the perusal of their writings. Similarly, the words of the holy grasp, sway and ever continue to sway the mind of the masses.

It is devotion and contemplation of the Lord that makes the mind pure. And when it reaches the stage of abstraction, the contemplative power grows sublime, the imaginative power immense, the physical power immeasurable, and the spiritual power high according to the depth of abstraction. The higher the power of abstraction, the mightier the force and strength of the individual. The elements are within his control and the inward attention of the devotee's mind is capable of accomplishing all and everything conceivable. It can rule the whole world, and its inward attention will serve as a magician's wand. Nations can be made and unmade, empires raised and overthrown, and the world revolutionised by a single mind. It becomes master of the plant and battery of the spirit which pervades the universe, and its movement makes mountains to move like a kite flying in the air. Then there is no darkness, the screen of illusion (Maya), which envelopes the creation, is removed, and all becomes an effulgent flood of light, through which the past, the present and the future are plainly visible without any effort.

The more a devotee accustoms himself to abstraction the greater refinement he gains, and when that refinement reaches a certain point, floating in the air is the least thing he can do. No element could harm him, water could not drown him, fire could not burn him, and steel could not

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

pierce him through. If spiritual power cannot perform all these supernatural acts, it is no spiritual power and we need not waste our energies for its achievement. The well known Rishi Patanjli says :—

" He (the yogi) can make himself as light as a par-
" ticle, he can make himself as huge and as heavy as the
" earth or as light as the air, he will rule everything he
" wants, a lion will sit at his feet like a lamb and all his
" desires be fulfilled at will.

" The body even becomes indestructible, fire cannot
" injure it. Nothing can injure it. Nothing can destroy
" it until the yogi wishes."

Although it looks an impossibility for everybody to gain that stage on the lines prescribed by the old Rishie on the *yoga* system, yet the Gurus have so amalgamated it with the worldly duties of a man that every true and sincere follower of the Gurus is supposed to achieve that end. And if it be questioned why a devotee who obtains command over the elements dies or abandons this body, the answer is simple. There is a higher life which can be better enjoyed without this body. The devotee holds it as long as he has to perform his mission or play his part on this great theatre, and then he casts it off as the serpent does its slough. Guru Nanak in Saroda informs us that the soul is indestructible and above injury.

107. " Nir akár nir lipaṭ ṭun dehí jàn akàr,
" Apa ḍehi mán maṭ yihi giyàn tat sár,
" Shasṭar chhedai sakai nahin pávak sakai na jár,
" Marai mitai so ṭún nahin gur mil bheḍ nihàr,
" Jalai katai kàyàn yihi banai mitai phir hoe."
" Jì abnáshi nit hai jànai birla koe."

Thou art shapeless and free, know that the body forms the shape ;
Do not identify thyself with the body, this is the essence of the divine knowledge. (What art thou ?)

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Neither a weapon can cut, nor fire can burn thee,
Thou art not liable to death or destruction; meet thy Guru and learn this secret.
It is the body which burns or is cut, or is made, destroyed and rebuilt.
The jiv (soul) is eternal, rare persons know this."

The Gurus were extremely pure and perfect in spiritual knowledge. They had gained the highest stage of purity and perfection. The screen of illusion was removed and heavens were opened to them. They attained the divine light and through that light they proclaimed that the whole creation was subject to transmigration. This subject we proceed to discuss in the next chapter.

CHAPTER XXV.

The transmigration of souls.

It is said that our own actions subject us to the wheel of transmigration. It is calculated to consist of 84,00,000 species of life, on land, and in water,* and in the air. They say that a soul has to travel once through each and every or several of the stages as the case may be, before her evolution into the human body. It is added that the human body is the noblest and the most perfect stage in which the soul can reform and develop herself, and that after leaving that body she will have to pass through all, many, or few transmigratory stages, if any, in proportion to her reformation or development. If a man does good work he is destined to enjoy a higher life, and in con-

* The life in water consists of 21 lakhs of species as stated by Guru Nanak. Where there is soul there is life, and it is life only which is capable of generating or germinating. All seeds are incapable of germinating if life become extinct therein. For instance a well parched grain loses life and cannot germinate.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

sideration of his holy life and pure deeds he may find an abode in the city of the Lord, which is free from all sorrows and anxieties. The rule of transmigration is maintained in the Hindu scriptures, and the Gurus also advocate it. Other religions also admit it, entirely or in some modified form. Some believe in the Day of Judgment alone with the assertion that before resurrection on that day, the souls shall be kept awaiting trial in some region supposed to exist for that purpose. Almost all religions of the world that exist or have existed believe in a future life.

In philosophy it is one of the most difficult and much debated questions to deal with, and we will try our best to give an idea of it as expounded by the Gurus. Before we proceed to deal with their doctrine on the point, we desire to explain the utilitarian side of the doctrine. If the people were not impressed with the idea of a judgment on their actions in a future life, the maxim of the majority of 99·99 per cent, would be "drink and be merry". Drinking, debauchery, deception, fraud and various other immoralities would cruelly infest the whole human race. Every body would try and exert himself to the utmost to make himself merry, because of annihilation after this life. As the human mind is much more prone to evil than to good, as much pleasure and enjoyment through immoral ways as possible, would be sought after. However the expectation of a future life and judgment makes a great difference in human actions. And the belief that invisible beings are always watching us like the detective police, greatly affects our intentions, designs and actions in secrecy.

It is not seldom that people do good in which they have no self-interest. They do not expect reward from the present, but from God and in a future life. They experience in their undertakings innumerable troubles and hardships which they would avoid otherwise. Sometimes they lose their life which, but for the public cause, could have been easily saved. Budha retired from a large and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

prosperous kingdom; Jesus Christ underwent great hardships and was eventually crucified. Guru Nanak passed almost all his life in travels in distant countries and islands for nothing but the good of the people. He experienced many hardships and underwent imprisonment and assaults on his person, which all could have been avoided and his life peacefully enjoyed had he abandoned his mission. Guru Gobind Singh sacrificed his father, mother, and sons without any aim at self-interest or temporal gain of wealth or property.

We have seen and learnt how people come forward willingly, gladly and sincerely to sacrifice their lives for the cause of their country, or for some other public good, as well as for the subversion of oppression. The only aim they have in view is that they will thus gain martyrdom, salvation or blissful and ever-happy life in heaven. Life to all creatures is dear, and the worldly good which is gained by its sacrifice could never be obtained but for such sacrifice; and the victims gain nothing but hopes in a future life. If there were no such hope, no one would desire to die, and the mere name of death would bring upon the victim shuddering, trembling and an extreme disappointment at its approach on his death-bed. Nobody would ever meet it with cheers and undauntedly, leaving happiness and sweet enjoyments behind. Therefore from the worldly point of view the idea of a future life is a great check upon evil actions, and at the same time it is a great consolation and bestower of peace to the mind which contemplates the sacrifice of life for the good.

Now turning to the spiritual side of the question. The only convincing proof of the existence of a future world and tribunals beyond this world would come from the mouth of one who has, leaving this body, visited that world and returned to us again. We should not even then believe in that resuscitation but should consider the temporary loss of life a mere dream, delirium, or the like. Besides, such cases are of very rare occurrence and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

the second-hand information is generally doubtful and open to question. Therefore under the circumstances we have no living evidence to adduce for or against the fact. However the authority of pious and holy persons can be relied upon as in the case of a doctor, as discussed in the preceding chapter. Of course in considering their authority we may reasonably weigh the motive and personal interest of the authors of the authority. Jesus Christ informs us that there will be a Judgment day, and he had no personal interest in giving such a warning. Gurus Nanak and Gobind Singh clearly tell us that there is a cycle of transmigration, and they also inform us of their mission as has already been stated in Chapter XXI. Banda Bahadur when put to torture showed a wonderfully cool, calm and quiet spirit. He explained that his sufferings were due to his own excesses committed in carrying out the instructions of Guru Gobind Singh, and that he was undergoing all that in order to avoid a second birth, simply with a view to reap the fruit of his actions, *vide* Chapter XV.

Guru Nanak explains that when the Lord God contemplated the creation of the universe He formed the four elements which were destined to play the whole drama in the universal theatre. Their relation with and dependence upon each other for life is stated as under :—

108 "Bàḍ paivanḍ Khudae nál khàsa yár kaháe,
Aṭish quvvat bad ḍi bin bàḍ na aṭish hoe,
Abi quvvaṭ nár ḍi bin nár na àbi hoe,
Kháki quvvaṭ àb iḍ bin ab na hohai khak,
Jichir panj na milni hoe na panj ṭan pák."

"The air has direct connection with the Lord and is called His noble friend.

Fire gets support from air and without air it cannot exist.

Water gets support from fire and without fire it cannot exist.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The earth gets support from water and without water it cannot exist.

Unless all the five (the four elements and ether) combine, there is no *panj tan pak* or assembly of five holy beings.

As a scientific truth, it is stated that air can exist without the help of any of the other three elements, all of which depend upon others for their existence. When the soul mixes with anyone of these four elements she assumes a distinct form.

109 "Qáim chàron Ruh hain charon jusse sàth,
Panjvin qudraṭ rab di mil hoe panj ṭan pák,
Avaḷ Bàdi rúh hai nam Farishta jàn,
Duji Aṭish rùh hai jin kaháe nám,
Abi ṭija rúh hai mánon suraṭ deo,
Khaki chauṭha rúh hai bhiya khavìs abheo,
Panjvan ruh Khudae hai mil chahon range hoe,
Kul barkaṭi Rabdi charon qaim hoe,
Doe nek doe bad hain vairi mít kahàe,
Dahshaṭ nal Khudae di chalde sidhe ráhe."

"There are in existence four souls with four bodies;
When the fifth—power of the Lord—joins them, then they become a whole body of five (*i. e.* an assembly of five pious beings).

The first, the airy soul, is called an angel.
The second soul is fiery and is termed genius (Jin).
The third is watery and is termed Deo (a Deity).
The fourth is earthly and is called demon.
The fifth soul is God who mixes with all the four.
It is with the blessing of the Lord that all the four are in existence.

Two of these are called virtuous and the other two vicious and are termed respectively friend and foe (of the creation), (and)
It is through the fear of the Lord that they are working straight-forwardly."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Thus we are informed of the nomenclature of the souls when they are associated with any one of the four elements.

The Guru says that the combination of the elements alone is useless as it is subject to decay and putrefaction without the combination of the fifth element (God's nature).

* * * *

110 "Chàron mil galiz hoe neṛna dhukke koe,
Bina barkaṭ Rab di chàre kisse na kàm,
Akhe Nanak sun Pir ji sachi Rab kalám."

"Combination of the four (elements) alone becomes filthy and too stinking for one to come near to.
Without the blessing of the Lord God none of these four is of any use.
Nanak says, hear O Pir, it is the true word of the Lord".

Then the Guru explains that man is made up of six component parts, *viz.*, (1) all the four elements (2) firmament or aether, and (3) God's own self or soul.

111 "Akhe Nának Sháh sach sun Baháwad Pir,
Aval khud Khudae sí phir dují kar ṭadbir,
Kar tadbìrán manaih vich chár maláik kín,
Bádi, àbi, àṭashi, chauthi mili zamín,
Panjvan burj banáe kar súraṭ kar asmán,
Chheván áp alahdá rihà pushìd amán.

Nanak Shah says hear the truth O Pir Bahawal-ud-Din,
In the primeval period there was only the Lord God who made the manifestation, after deliberation.
After deliberation in His mind, He made four angels.
The angel of air, the angel of water, the angel of fire and the fourth the earth (the angel of earth) was added to them.
The fifth He made a burj (vacuum) in the shape of the firmament aether.
The sixth (the Lord) remained aloof and kept himself in secrecy."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Further particulars of the soul are detailed as under :—

112 Nának ákhan rúh sunyo Karim Sadàt,
Bádeda ki ṭol hai àbe di ki zát,
Dharti dà ki mep hai átish dá ki ṭol,
Ketak dur akàsh hai ketak akhan pol,
Badí surat ruh di'ṭis ḍa rup na rekh,
Atash núr Khudae da kachh anṭ na pára mep,
Rakhan caharàgh mahal vich chanan sabh hi jàe,
Phir rakhan andar tind de lae sabh joṭ chhapáe,
Abi khaki de mil jusse hoe aloe,
Hikmat lahh hakím mil Sahib tul na koe,
Vada hakím Khudae hai rache chaurási ang,
Ikse ihse ang vich gûna gúni rang,
Bhaya puláṛ akash te kare avaza rúh,
Qaim qudrat rab di mil ruh pukare húh.

* * * * *

Kaun ṭaṭ mil rùh hain ruh hai ap Khudae,

* * * * *

Nanak says listen O Sayad Karim Din,
What is the weight of air and what is the nature of water ?
What is the measurement of earth and what is the weight of fire ?
How far does the firmament extend and how far is the vacuum?
The form of the soul is that of the air which has no shape or lines.
Fire is the light of God which has no end or limit.
A lamp placed in a palace lights the whole of it.
But when put into a small earthen pot its light is concealed.
Innumerable bodies are formed of the combination of earth and water.
The wisdom of millions of philosphers taken together would not equal that of the Lord.
The great philosopher is the God who has created 84,00,000 species.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

(And) in each and every species there are many varieties.

The firmament causes vacuum and soul produces sound.

God's nature combined with soul makes manifestation.

* * * * *

Which elements constitute soul? Soul is God himself.

Here the Guru explains that the soul is separate from the elements, that she has no form like air and no weight like fire ; that she is capable of shedding an enormous light, but the light is confined like that of a lamp in a small pot ; and that she is a part and parcel of God himself, but for the purposes of the grand drama of the manifestation she has been plunged in self-delusion by which she has forgotten her own self and cannot identify herself with the Lord God. This delusion was necessary for the purposes of the drama because without it the play would have been impossible.

As regards the number of souls and the dimensions of God's light the Guru says as follows :—

113 " Lakh chaurási tukham hai, tukhmán anṭ na koe,
Ikdú rùhon lakh hoe lakhon lakh aloe.
Ki paimàna nur da ketak kahán bithar,
Pasria zamin asman vich riha so chànan dhar,

There are eighty-four huudred thousand varieties of seeds and the seeds of each variety are incalculable.

From one soul are produced hundreds of thousands and from them again billions of souls proceed.

How can I explain the extent of God's light which is immeasurable.

It is pervading the whole universe which is thoroughly illuminated by it.

Guru Nanak says that each and every creature has two bodies, namely the subtile which is invisible and the corporeal which is visible.

114 " Dehi gupṭ bidehì dìsaí,
Sagle sàj kare jagdìsai.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The real body is invisible, whereas the unreal is visible.

The Lord of the universe has made all these arrangements.

Thus every soul has a subtile body which always accompanies her during the course of transmigration, and the corporeal body is a temporary tabernacle which she inhabits for the purpose of birth and death. The existence of the one is an indispensable concomitant of the other, *i.e.*, a soul cannot exist without a body and *vice versa*.

115 Jusse bajh na rùh hai rúh baj na jussa hoe,
Nanak lekhe mangíe ronde ronde dithe doe,
Miln sazàín jussian rúh pukáran hàe,
Neki badi bichar ke milai azàí sazáe".

There is no soul without a body, (and) no body can be without a soul,
Nanak says when accounts are called for both have been seen weeping
When body is subjected to punishment, soul cries in pain.
Rewards and punishment are meted out in proportion to one's own virtuous and evil deeds.

We are informed that the whole human race is subject to transmigration and that there is no exception whatever to this rule.

116 "Charkh phirai asmán vich rain divas kemáhen,
Sabhe phirtíàn ummati lakh chaurasi mahe,
"The potter's wheel is ever working in heaven both day and night.
The followers of all prophets whatsoever, are whirled round by that wheel."

In reply to certain questions propounded to him Guru Nanak said that all living creatures were liable to death and that souls mixed with earth rise again in the form of vegetation through which sperm is produced.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

117 " Nanak akhe Rukan Din sach sunavohn báṭ,
Mar mar milde khak nal phir hoe jame ghàh,
Gúní gúni bütian súrkhi sabz siah,
Nilian pilian chitian hor gulabi vann,
Bhar atharan* banaspat bahu meve bahu ann,
Khan haivànan admi páe parinde lakh,
Hovan nuṭfe bûtìon mar phir jaman vat,
Ava gaun na mitdi jion vaihnde dariae,
Itní khabr as gaib di den faqír sunae.
"Nanak says, I tell thee truth, O Rukan Din.
When living creatures die, souls mix with earth and rise again in the form of grass,
Various coloured plants, such as red, green,
Black, blue, yellow, white, pink.
All sorts of vegetation,* fruits and corn, victuals for animals, men and birds.
Sperms are produced from the vegetable, they die and are born again.
Coming and going does not cease like the flow of a river;
This is the mystery which the saints explain.
Each male and female has seed which contains soul. Copulation joins the souls as explained below :—

* * * * *

118 Dáṇe pàni rúh hain tis thìn nutfe jàn,
Aurat khasam milàp te milhain se nutfe doe,
Doe di mil jindṛi ik dikhae hoe,
Lakh chaurási rùh mil ṭinan banàya rúp,
Jusse hoe rùh mil lakh chauràsi súṭ.
Jaisa hai ik admi hor asankha zàṭ,
Gande páni te bhae gúna gún sifàṭ.

* * * * *

Grains and water all contain souls from which are sperms engendered.

**Bhar atharah* means that if one leaf of each class of plant is taken out of the whole vgetation on earth it will make 18 head loads. Therefore it means the whole vegetation in the world.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

On the copulation of husband and wife the two seeds join.
The life of both amalgamates into one.
84,00,000 souls have their different forms and bodies.
There are billions of billions of creatures like man in every species.
From impure water (seed) have been produced variegated peculiarities in creation."

All who are once born are subject to transmigration and destined to play their parts on the stage of the world in different forms.

119. "Jo àya so jáe si jo jàsi phir áe,
Agla sàng uṭár ke phir áve hor banàe,
Kis ka mài bàp kiska puṭ kahàe,
Kis ki jorù ḍhia kis sabh kúṛe kie pasàe,
Jionḍian sabh ḍis de moiàn ḍise na koe,
Nanak bázi kuṛ ḍi akhar kúṛi hoe.

One who is born must die, and one who has died shall be born again.
He puts off his former disguise and comes again with a new robe on.
He is called father, mother, or son, of some,
Wife, or daughter, of others : these are all false and delusive relations.
They are only visible when living, but invisible when dead.
O Nanak all this display is thoroughly false and shall in the end prove to be illusion.

All souls soon after death have to mix with earth with a view to germinate as sperms in vegetation as explained above, but the following sinners of the human race must be tortured and tormented in passing the *pul sarat* (an extremely narrow bridge) which souls must pass on their way to heaven. The souls with their real (subtile) bodies are made to pass the bridge which is one

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

tenth of a hair in width, and sharper than the edge of a double-edged sword. The bodies of sinners are cut asunder in passing over it. They fall down in a fathomless abyss of pus and blood infested with snakes and scorpions by whom they are bitten to agony. The bodies are united again and made to pass over the bridge again where they fall down in two. They are again cured and compelled to pass the bridge again and again. The process is repeated for ages, and when the sinners have undergone the punishment due they are again mixed with earth and enjoined to go through all the 84,00,000 species of life. The final form that a soul has to assume is a human form, and if in that form she does not evolve and progress by means of good actions and righteousness she has to undergo the same course of transmigration over again. Guru Nanak in this respect says :—

120. Sunho kanni pur salàṭ válhon niki kahàe,
Khande kolon ṭrikhṛi ag lohe jion ṭap ṭáe,
Tale vahai naḍi pún raṭ ḍi uṭhe leṭ grái,
Sarp athùhen vich phirain jo kat kat pàpiàn khàe,
Pír khaṛe lai beṛian saḍ lain murìd baitháe,
Chor, ochakke, làlchi, haràm khor, badràhe,
Thag, batpaṛe, rahzan, la itbàri khàe,
Be ustàd, be murshaḍe inhàn mildi bahut sazài,
Lún haràmi, kirtghantàn oh lage karn kaháe,
Kutnián, aṭe lolian, inan rùhan vadi sazàe,
Kar ke zor garíb par màya lain chhipàe,
Rakh parái amanṭi jaḍ mange mukar páe.
Khas lain parài zamìn nùn ḍe vadhi sacha kaháe,
Karke lekha kùṛ ḍa lainde darb bhuláe,
Inàn kaumàn záman ko nahìn ṭár uṭe ḍen chaṛhàe.
Kat uṭáre pur salát bahu kùke karai kaháe,
Kat ke phir sauàrian rah vat uṭe hi pàe,
Keṭe hi asankh jug vich bhaujal lain sazái,
Biṭe asankha chankṛi phir satian ḍharṭi páe,
Lakh chauràsi jùn vich bhambal bhùse kháe,
Jún gaú di bhog ke phir ádam dehi pàe.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Listen, Pul Sarạ̀t is narrower than the breadth of a hair.
It is sharper than the edge of a double-edged sword, and is red-hot like iron heated by fire.
Below it flows a stream of pus and blood,
Wherein the sinful souls are hurled.
This stream is infested by snakes and scorpions which bite the sinners to agony.
The Pírs are standing there with boats and get their followers into them, (but),
The thieves, the swindlers, the avaricious, those who subsist on unlawful gain, the ill-guided,
The cheats, the robbers, the highwaymen, the back-biters,
Those who have no religious preceptor, those who have no religious guide, all these are severely punished there.
The disloyal, the ungrateful also shall miserably suffer there.
The procuresses and prostitutes too shall be harshly dealt with.
Those who forcibly seize and conceal the property of the poor,
Those who commit breach of trust,
Those who by force take possession of another's land,
Those who win their case by means of bribes,
Those who fraudulently gain by false accounts,
All these have no surety to stand for them and are made to pass over the wire (*pul sarat*).
They are cut through and thrown down the bridge lamenting and crying in misery,
The cut bodies are joined again and made to pass the bridge over again.
Billions of ages they pass in such horrible punishment.
After the lapse of billions of ages, they are again thrown down on earth,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Where they are whirled round and round in the wheel of transmigration.

After being born as a cow they are next born in the species of man."

It is thus stated that only the righteous can pass the bridge on their way to heaven. The sinful souls have to undergo a tremendous and lenghthy course of punishments on that bridge before they return to earth again. If after undergoing punishment in the purgatory of transmigration, and on the *pul sarat*, the sinners are not reformed, they are punished again in the hell as explained below.

121. Jo rah shaiṭani gum thíe ṭinán galín zanjír,
Awain jah bhaváiaih ḍozak lahai sazáe,
"Those who have been led astray in the satanic way, shall have chains on their necks,
And shall be whirled round and round by the cycle of transmigration and shall, in the end, be punished the hell."

The Gurú says that unjust kings, and others concerned in civil and criminal administration of a country are punished by being kept in an extremely hot place which is described as follows.

* * * * *

122. Likhia vich kṭàb de àkhia pàk Khudàe,
Nau sai naḍi naṛinven milan samuṇḍar jáe,
Sat samundar aveha naḍian anṭ na páe,
Paunde vich garáṛ ḍe búnḍ ṭinven tap táe,
Balan ṭale ṭinàn ḍián hadian jo be adli paṭsháhe,
Qazi, muftì, kár kun, faujḍár, kuṭwál,
Umre ṭe ḍiwán, vazir, amirán nál,
Baḳhshie, buṭáie nále foteḍàr,
Daroge, mustofián karḍe kùṛ vapár,
Joṛan bahuṭ jamàiṭin hoe jama't ḍàr,
Khàn gariban lutde karḍe zor afár,
Vàṭàn pàṛe, chauḍhari, mahr, mukaḍḍam kùṛ,
Chaukidár, piyàḍian jal bal hoe dhúṛ,
Kutnian, haràmian jo gharin begáni ján,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Veswa aṭe gashṭian aihnis karain haràm,
Choran, yáràn, chuglan, khávan la eṭbár,
Lún haràmi, visvás ghàṭ, dargah hoe khuár,
Chaṛan parài velṛi kanṭi sej vichhàe,
Sar par dozak paisni laihsan bahut sazàe,
Ráhdar, jagáṭìân, lekha likhan àhe,
Ḍoe doe joràn válṛe par ghar handan àe,
Lainḍe vadh charae kai ḍende ghat ṭulàe,
Akhaṛ dozakh vanjana tolàn itan kháhe,

* * * * *

Karn haràm haràmkhor ṭinan vi had jaláe,
Khàvan kánvan màs ṭehn khas màl bigànah khàhe,
Jalde ḍozak hàvie jo ḍen gaváhi kúr,
Ghut langhàen dukhṭràn jalḍe dithe pùṛ."

It is down in the scriptures as stated by the pious God,
If nine hundred and ninety-nine rivers flow into an ocean,
And if there be seven such oceans into which incalulable rivers flow,
The waters of which will evaporate just as a single drop of water does when put on an extremely heated iron-pan,
In such hot regions are burnt the bones of unjust kings,
Qazis, Muftis, karkuns, Faujdars, Kutwals,
Umraos, Diwans, Vazirs with Amirs,
Bakhshis, Butais, Fotadars.
Daroghas, Mastofis, those who deal in falsehood,
Those who form many societies, placing themelves at their head,
Those who plunder the poor and practise oppression,
Robbers, Chaudhris, Maihrs, Muqadams, (false leaders,
Chaukidars, foot soldiers *i. e.*, soldiers in general, who do not properly discharge their duties.
These all are burnt down to dust there.
Bawds, harlots who go to others' houses,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Whores and street-walkers, those who indulge in adultery,
Thieves, intriguers, backbiters,
The disloyal, the betrayers of trust, are all subjected to excruciating pain and agony in the divine court.
Those who enjoy others' wives,
Shall verily go to hell and suffer extremely there.
Collectors of duties on roads, custom officers, accountants (who are dishonest in their dealings),
A husband of two wives who is guilty of intrigue with another's wife,
Those who take overweight and give underweight,
Shall, in the end, after suffering grievously, go to hell.
The bones of those who subsist on dishonest earning shall also be burnt.
The flesh of those who forcibly seize and misappropriate the property of others, shall be eaten by crows,
Those, who give false evidence shall burn in the worst infernal regions.
All those, who throttle their daughters, have been observed being burnt down in hell."

In the above hymn Guru Nanak tells us as an eye-witness that he has seen being burnt in hell unjust kings, military officers, officers concerned in the Civil, Criminal, Revenue, Customs, Police and Executive administration of the country who go astray from the path of their duty, and others who commit abominable sins. The Guru's is not a theory, supposition or mere imagination, as in the case of other prophets; he gives an account of what he has seen with his own eyes. He tells us what will happen to consumers of wines or intoxicating drugs.

123. "Ḍargàh anḍar màrian jo pinḍe bhang sharáb
Charas, aphími, posṭi, chilmán chhikan pesháb,
Khán majúnàn, kaṭlian sìkhìn làe kabàb,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Pinḍe bhang tarkàe ke zahúri nàl ralàe,
Ḍuniàn mánan mastíàn dargàh lain sazáe,
Jion ṭil ghàni píṛían duhàn jahànan máhe,"
"Those who drink liquor, hemp, shall be severely punished in the divine court.
The users of charas (hemp-drug), opium and poppy heads and other nasty things,
Those who use lust-exciting medicines, cutlets and meat roasted on skewers,
Who drink fermented hemp mixed with *zahuri* (a sort of liquor),
Who lead a wanton life, all these shall be severely punished in the divine court.
The punishment, which shall be dealt out in both the worlds, shall be just like the sesamum seed which is pressed in the oil press."

After separation of the soul from the body after death God has arranged for an immediate reward or punishment. The righteous are received with due honours and rewarded by admittance into heaven, or by getting a high and happy position in life on being re-born through transmigration according to the merits of their individual actions. The wicked are at once subjected to persecution and punishment by the angel Azrail who is deputed for the purpose, as Guru Nanak in the following *Shalok* says :—

124. Jam àya ḍunia upre bhejia àp Khudàe.
Jiv jiv hukam khasam ḍa tion ṭion ḍe sazáe"
The angel of death being deputed by the Lord God comes on earth,

---

* It may be noted here that the use of tobacco is not mentioned along with other intoxicating drugs in the above hymn, because the use of it was unknown, as history tells us, at the time when Guru Nanak uttered this hymn, *i.e.* the 15th century. Its use was interdicted by our Tenth Guru at the end of the 17th century A. D. *vide* Chapter XXXII.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

And inflicts punishment as directed by Him."

That angel is equipped with a mace, a dagger, and darts for punishing the wicked.

125. "Gurj diṭias Ajrail nun haṭhyár Khudàe.
Dukh katári gazab di ṭir lai lak bandhàe."
"The Lord has equipped Azrail with a mace,
And girt him with a horribly painful dagger and arrows".

The infidel souls are subjected to severe punishment.

125 A. "Ahdi Ajrail nún sahib kia farmáe.
Lai àvoh bann mavàsian ḍe ḍe bahuṭ sazàe."
" The Lord God has directed Azrail.
To bind and bring the faithless, inflicting a severe punishment upon them. "

Those who do not believe in the existence of God, and the following sinners are at once, after death, subjected to a severe punishment :—

Pauri (stanza.)—

126. " Ajrail fareshṭa ho ahdi àya,
Be imán farún sabh lai qaid karàya,
Visvàs ghàti ṭe dage bàz jinàn pàp kamàya,
Gurj ṭinàn sir màrda gart ghor lavàya,
Bad amli, bad màmli, par darb bhuláya,
Dukh katàri làenda rogi bil làya,
Ṭir chalàe gazb de sir thagán àya,
Onan ḍukh bhukh kaḍe na uṭrai júni bharmàya."
" The Angel Azrail, has been appointed arrester,
He arrests and imprisons all the faithless and unbelievers.
Betrayers of trust and cheats who have committed sin,
Are severely beaten with maces and taken to the most horrible pit.
Those who are guilty of malpractices, foul play and fraudulent gain of another's money,
Are punished with dagger wounds, and the sufferer cries and bewails.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

He furiously discharges arrows into the heads of cheats,
Who are to suffer eternal pain and hunger and are whirled round and round in the cycle of transmigration."

Those who commit breach of trust, and debtors who do not pay off their debts in the present life, shall have to repay and square their accounts in the course of transmigration. Guru Nanak says :—

127. Sunho Imam Karim Ḍin Nanak kahe faqír,
Haq bigàna jo rakhan so hosan bahuṭ zahír,
Oe parsan jon chopàyàn nak ṭinàn ḍe dor,
Laina ḍena na chhute laḍ laḍ laisan bor,
Ḍe de bahuṭ sazàe ko lainge sabhe hisàb,
Jinàn zulm kamáya ḍuni vich ṭinàn qiàmaṭ eh azáb
Banḍar richh auṭár ḍhar kalandar den sazáe,
Ghar ghar phirsan nach ḍe kita pasan áe,
Ḍar ḍar ḍesan mang ke jo khàn bigàna màl,
Nanak kahe Karim Ḍin bura ṭinán da hàl.
Phit aveha khaia dena pave jo pher,
Ḍena laina na chhute sahe sazàín dher.
Hàṭhi, ghoṛe, uth, khar, bhainse, bail auṭár,
Jinàn de sir baho zulam so phir laisan màr,
Har parinḍe, jànvar. phàsan pháhi àe,
Laihne har na chhad hi laisan màs vichàe."

"Listen, O Imam Karim Din, the saint Nanak says:—
"Those who withhold another's right shall be put to great trouble.
They shall be born as four-footed animals and cord shall be put into their noses.
Debts and credits must be squared.
Creditors will load them with burdens and get their repayment, inflicting heavy punishment.
Those who practise oppression in this world shall, on the judgment day, be adjudged,
To be born as monkeys and bears which shall be punished by their keepers *(kalandras)*,
And shall be made to dance from house to house as the fruit of their own actions.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Those who misappropriate others' property, shall have thus to repay it by begging from door to door,
And shall suffer miserably, O Karim Din, says Nanak.
Cursed be such a gain that has to be thus repaid.
Debts and credits must be squared, debtors undergoing heavy punishments.
They shall be born as elephants, horses, camels, donkeys, buffaloes (and) bullocks.
Those who have been cruelly oppressed shall square their accounts by killing their oppressors again and again.
Debtors shall be born as birds and other animals and shall have to be entangled in the trap of
The creditor who shall recover his dues by selling their flesh."

Thus we find that the whole play is never-ending. When a man unlawfully gets something from another or does not repay the debt, he must pay his creditor in another life. No earthly life, except that of a human being, is capable of repaying debts in the form of cash payments. Therefore the debtor must be born in some species of life capable of repaying the debt by means of service or the sale of his flesh. At the same time the creditor also has to be born as a human being in order to realize his debt from the debtor by using him as an instrument of show, or draught or transport, or by the sale of his flesh.

At the time of death the debtor or oppressor carries an impression of his debt which he has to repay, whilst the creditor carries a desire for the collection of his outstandings. Thus both of them are compelled to assume different births, and whatever balance shall still remain on the Day-of-Judgment, the Lord shall award due punishment for that. With a view to escape the circuit of transmigration the sense of desire should be annihilated.

128. "Kháhish pher liàvai ḍunìàn andar pher,
Laihna ḍena nek bad hosí sabh naber,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Khàhish andar jo marai phir lai uthe nàl,
Ḍena laina na chhute laíag sabho sambhàl,
Jaisi khel chausàr ḍí ṭaisa eh sansàr,
Pakka* pher na ávaí pia jo anḍar vàr,
Pahuṭa Khudáe nún pher na janme soe,
Qàim mittí tis dí kanchan vanní hoe".

"Desire brings one back again into this world.
Credit, debt, virtue (and) vice shall all be squared.
If one dies with a desire, it brings him back again.
Credit and debit cannot be ignored and will all have to be settled.
This world is just like a game of dice.
The counter which safely completing its circuit gets into the centre, ceases to run the circuit again.
(Similarly is the course of one's life. He who has performed all his duties righteously in this life reaches the gaol (namely the great centre of all perfection). He reaches God & ceases to be born again.
He becomes pure like unalloyed gold."

Transmigration must continue to work on unless one, by one's righteous deeds and adoration of the Lord, stops its course by becoming pure like unalloyed gold, which is the most perfect among metals.

129. "Qàim jussa ná jalaì hoe je qáim ḍhàṭ,
Sake na agan jalàe ṭis niṭ niṭ vaḍhaṭi zàṭ,
Soena qàim ḍhàṭ vich sake na agan jalàe,
Ḍhartí vich ḍabaìai phir khàk na sakai kháe,
Dhàṭ soene báhrí jáve dharṭì khàe,
Jal bal hovan khakṛi phir khàkú sang milâe,
Mar mar jaman munáfkàn kufar jinán ḍe chiṭ,
Jonon jon bhaváían mar mar jaman niṭ".

"An imperishable body cannot burn, just like a metal (gold).
Fire cannot burn it, its qualities will ever continue to progress.
Gold is the purest of all metals, fire cannot burn it.

* A counter which once gets safe into the centre does not come out again.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

If buried in earth, dust will not affect it.
All other metals except gold, if buried in earth will be corroded away by dust,
And when consumed will turn into dust.
The infidels, on whose mind infidelity is impressed, shall undergo the endless course of births and deaths,
And be whirled round and round by the wheel of transmigration."

A soul, who is wandering in error, on her entry into the world, gets various impressions of desires which do not allow her to become firm, and for the sake of fulfilling those desires she is compelled to change her corporeal body. Guru Nanak says:—

130. "Kháhish andar jo mare phir karda naql sarír,
Jussa mashraq upjia phirda magrab jàe,
Bád udàe khak nún phir mile na uṭháe áe,
Bhánda bhanna khàk da vaṭna avai ràs,
Phir bhánda hor banáe ke rúh karda ta main bàs,
Jichar qàim náhe rùh tikai na ikṭe thaur,
Ik palak ke anṭre kar avai daih dis daur,
Rúh pavan kì záṭ hai phir àvai kinve na haṭh,
Distí mustí bàhra raihnda lakh alakh,
Bhanan gharan samraṭh hai bháṇe hunda Rab,
Ape kare avalre ape kare sabab".
"If one dies with desire, he has to migrate,
If born in the east, his body is carried away to the west.
The dust is blown away by the winds and does not collect on the same spot.
An earthen vessel when once broken, cannot be set right again,
Therefore the soul makes a fresh vessel for her new inhabitation.
As long as a soul does not become firm, she cannot hold to one body.
Within the twinkling of an eye she performs a journey all round.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The soul is of the same nature with the air and cannot be grasped.
She is beyond vision and grip and though visible, yet remains invisible.
She is competent to break and make but depends upon the will of the Lord God.
She herself is competent to spoil or set aright her existence by her own actions."

The soul is the swiftest of all things and as long as she does not become firm in worship of her Lord, she must change her corporeal body for the performance of its various functions. Her power is immense. She is competent to do every thing under the control of the Lord, and it is the division of her attention due to her combination with the body, that renders her unable to remain firm and unmindful of temptations. Therefore she loses her self-control and power. It is very difficult to become firm in this world because man has six enemies within himself which he must vanquish and subjugate before he can become firm. The Guru says :—

131. "Aval ḍushman nafs hai dúja hai shaiṭán,
Ṭija ḍushman ḍuni hai kardi garb gumân,
Chauṭha ḍushman khàb hai japan na deṇdí nám,
Panjvàn ḍushman koṛmán jis seṭí galṭán,
Chhewán dúshman ṭám hai jis bàjhon hairàn,
Nanak eṭe vairi rùh de kion kar rahe ímàn."

"The first enemy is lust, the second is satan.
The third enemy is mammon which engenders pride and arrogance.
The fourth enemy is sleep which prevents one from repeating the name of the Lord.
The fifth enemy is the family in which one remains entangled.
The sixth enemy is food the need of which brings on confusion.
O Nanak, the soul has so many enemies, how can she remain firm in faith" ?

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The five elements of which the human body is composed, owing to their inherent nature, spontaneously produce five properties which automatically work for themselves. The soul joins with them and, as is natural, she has to exert her best to control them. They perplex and involve her in error. Their respective properties are :—

1. Water creates lust or seed. It is the greatest deluder of the human race. The passionate attraction it engenders in one sex for the opposite one, is well known and leads directly to hell.

2. The fire is the producer of anger. It will not permit the soul to acknowledge the authority of any spiritual guide.

3. Air engenders covetousness which misleads and undoes even prophets and Avtars. It is the root of all mischief.

4. Earth is the creator of love or affection. The beauty of earthly things fascinates all and rare men can escape it.

5. Pride or arrogance is produced by the firmament or ether. It engenders egotism and will not care even for the prophets and Avtars.

The master of all these properties is covetousness which is the root cause of all evils. Guru Nanak says :—

* * * * *

132. "Panjàn vich munìb hai lobh vada sulṭàn.
Sabhe isde zer hain bin lobh na chalan pàn.
Lobh mare mar jàe sabh jionda rahe na koe.
Sabh bakheṛa lobh da Nanak kahe bagoe.
Lobhe hi ṭe kàm hoe ras kas* khàe lobhàe.
Rave nàr parhàn bhakh abhakh sabh khàe.
Lobhon hon buràian apne paràe nàl.
Jaise gurba músh par sake na áp sambhàl.
Lobhe hi ṭe ùpje phir lobhe màhe samáe,

* These are of six kinds, *viz* :—1. sweet, 2. salt, 3. sour, 4. bitter, 5. acids, 6. astringents.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Ik alobhi Rab hai dúsar koí náhe."

* * * * *

"Of the five, avarice is predominant over all.
All the others are subservient to it and without it none of them will assert itself.
If avarice is subdued, all the other four will perish, and none will exist.
Nanak says, all the turmoils owe their origin to avarice.
Lust proceeds from avarice. One is propelled by avarice to enjoy luxuries,
And others' wives and to eat all whether lawful or unlawful.
It is through avarice alone that one is induced to do evils both to one's own friends and strangers,
Just like a cat losing self-control on finding a mouse.
Avarice alone is the cause of one's being transmigrated from birth to birth.
The only being free from avarice is the Lord God and none else."

The same five elements produce five opposite virtues also as follows.

1. *Sat*, righteousness, is strong enough to kill or vanquish lust, so that strict control can be maintained over the semen, and it need not be discharged at all. Those who have maintained such control have found very high position in the spiritual world.

2. By self-control anger should be subdued.

3. Contentment kills avarice. It should be considered that whatever has to happen has already been ordained.

4. The association with our worldly relations is similar to the mixing of different waters of a river which when once separated, never meet again. When the suol leaves the body all worldly relations such as mother, husband and wife, son and daughter are at once cut off

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

and the disposal of the body becomes the first concern of the family.

5. Self-abnegation or willingness to serve others destroys egotism.

There is ever going on an internal, eternal and terrible warfare between the good and bad tendencies in man. When all the evil propensities of man are destroyed the body becomes firm. Guru Nanak says that none in the world can remain firm except by means of implicit resignation and submission to the will of God.

133. Jinàn ṭakia Rab da se raṭṭe sach máhen,

Qaim ṭhíe jahàn vich phir mare na àvain jáhen.
Binán riyazaṭ bandgi qàim thie sansár.
Qàim na rahe paikambràn jag Rama Krishan muràr,
Qáim na pir faqir hoe sidh, sadik, salàr,
Qáim jusse na ṭhìe rahe seqaim nàon,
Návan anṭ na pâya lakh avainh lakh jàhen.
Qaim jussa jo rakhe qáim kahiaṭ soe,
Bina ibàḍat bandgi riha na qàím koe,

"They, who have implicit reliance upon God, and are imbued with truth,
Being able to withstand the temptations of the world, are no longer subject to transmigration.
They remain firm in the world, without having recourse to austerities and penances.
The prophets could not remain firm.
Nor could the Avtars Rama and Krishna remain so.
The Pirs, Faqirs, Sidhs, Sadíks and Salars (different orders of religious devotees) too could not remain firm.
Their bodies not having been stable, what is now left of them is merely their name.
Names are innumerable, millions come and millions go.
He alone is said to be firm, who keeps his body firm.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Without devotion and prayer to the Lord God no one has remained firm."

From the above it appears that prophets and Avtars also when they come on the stage of the world, cannot maintain themselves firm and therefore become subject to transmigration. They have to pass a long time in worship of the Lord before they join Him.

134. "Vich àe ḍuni paigambrán lakh ḫazár sae.
Jion jion karḍe bandgi ṭion ṭion mel lae.
" Millions of prophets come into this world,
Those who perfect their devotion are reunited."

The principle of transmigration is not recognized by Islam. They believe in Resurrection and the Day of Judgment, but what shall become of the departed souls during the period from death to that day, is nowhere definitely stated. The Hayetians (a Moslem sect in Arabia) hold that the soul is subject to successive transmigrations from one body into another, and that each soul shall be rewarded or punished according to its actions in the last birth. This doctrine practically corresponds with the Hindu and Egyptian doctrines. However there are different opinions and traditions of Muhammad about the departed souls. In regard to martyrs there is a tradition of the prophet that they shall rest in the crops of green birds. With reference to other souls different opinions are expressed as to their stay until the day of Resurrection. Some say they shall stay near the sepulchres. Others imagine they shall be kept in the lowest heaven. Others fancy that they shall remain in the well *Zemzem* in the sacred temple at Makka. Some conjecture that they stay near the graves for seven days and where they go afterwards is not clearly stated. The most established opinion is that they shall be kept in *Amanat* (in trust) until Resurrection. Moreover it is stated that the bone called al Ajab or rump-bone shall be preserved in graves to serve as the basis for the future edifice of the body or for the mass which is to

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

be joined to it on the day of Resurrection. (Sale's Quran). Guru Nanak has, as already stated, explained that it is impossible for any part of the body to be preserved until the day of Judgment. As regards keeping the departed souls in *Amanat* the Guru says :—

135. " Rainhde rúh amánṭi lakh chauràsi màhe,
Lakh chauràsi medni ghate na vadhe uṭàhe,
Eha qàim duni vich hor na qàim koe,
Jinàn nàm dharàya rahe na qáim soe,
Badha jussa je khule phire chauràsi ang.
Mullan, Brahman na bujhan, bujhan faqr nihang.

* * * * *

All the souls are kept in *Amanat* (trust) in the transmigratory circuit of 84,00,000 species.

There are 84,00,000 species of life which never fluctuate.

Only this is stationary in the world, and nothing else.

None of those who have been born, have remained stable.

When once a compact body is undone, the soul must wander in the circuit of transmigration of 84,00,000 species.

It is only the Saints, and not the Mullahs and Brahmins, who understand this mystery.

* * * * *

Owing to avarice, it is very difficult to remain firm in the world with a view to escape transmigration as the Guru says :—

136. "Lálach duni lapetiá qáim hoe nà koe,
Qáim ik Khudàe hai avar ná dújá koe,"

"Being engrossed with avarice of wealth no one remains firm,

And it is the Lord God alone who is firm and none else".

Gurú Nának says it is simply misleading and the concealment of facts to maintain that any religion or sect is exempt from the course of transmigration and that one and the same divine law holds good for the whole creation.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

137. "Parḍá kúṛa dál ke rakhia sach chhapáe,
Oṛak sach salàmṭì desi kúr odáe,
Ikko sach pachhánke ikko jàno soe,
Amad raft ná raih sake rakh ná sake koe".
"Having drawn a false curtain, they have concealed the truth.
But in the end the truth shall prevail and shall vanish falsehood.
Recognize that as the one Lord God is true, so is the transmigration.
It cannot cease, nor can any one stop it."

It should also be remembered in this connection that the holy Qurán was gradually revealed during a space of twenty-three years as the exigency of affairs required. However the abrogation of any part of it was still reserved. Súrà II (Sale's Qurán, p. 13) runs thus on the subject. "Whatever verse we shall abrogate or cause thee to forget, we will bring a better than it or one like unto it. Dost thou not know that God is Almighty ?" Our opinion is that either the expounders of the holy scripture cannot properly understand it, or the question of transmigration was never propounded before the prophet and properly discussed. A careful study of the translation of the holy Quran and Sir William Muir's Life of Muhammad shows that the scripture is silent on the point. The point is, as far as we can make out, nowhere definitely decided one way or the other*.

---

* Since writing above we have read "The sayings of Muhammad" edited by Abdullah-al-Mamum-al-Suhrawardy, M. A., M. R. A. S., which supports our theory. Tradition No. 169 runs thus: "Ye followers of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much".

In Tradition No. 356 the Prophet had somewhat propounded the law of *karma* "Whatever mishap may befall you, it is on account of something which your hands have done". Again in No, 128 the prophet says:—

"My people will, in the eternal life, rise up in companies—that is, some as apes, some as tigers, some as hogs, etcetra" (according to the ruling passion of their earthly lives).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

And as Gurù Nànak, who is believed by some to have been a staunch Moslem, firmly believes in it we hope that our Moslem brethren will thoroughly sift the matter again.

It was once said to the Guru that the narrow bridge (*pul sarat*) was quite impossible to pass over, that only those who profess the Moslem faith will be carried across it by Muhammad Mustfa, the Arabian prophet; and that all others shall lament and bewail but will find no patron to carry them to the other side. The Gurú replied that it was wrong and that all, who had done good actions and were firm in their faith in the Lord, were entitled to pass over it irrespective of their caste or religion. He also added that the Moslems in the absence of firmness in faith and good actions were not entitled to any preference over others and that they were subject to transmigration just like the rest of the creation. He explained in a beautiful analogy and simile the horrible sufferings to which all religions and sects, whether Musalmans or others, were according to the extent of their individual wickedness subject alike without exception. Individual action is the main factor upon which one's future life hinges.

Everything in the universe has a beginning. Whatever has a beginning has also its end and is ever in motion. And that motion is regularly maintained throughout life through the fear of the Lord. Gurú Nanak in Asa dì Vàr says :—

138. "Bhai vich pavan vahai saḍ váo,
Bhai vich chale lakh daryáo,
Bhai vich agan kadhai vegàr,
Bhai vich dhartì dabbì bhàr,
Bhai vich Ind phire sir bhàr,
Bhai vich ràjà dharm duár,
Bhai vich sùraj bhai vich chand,
Koh karoṛì chalaṭ ná anṭ,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Bhai vich sidh, budh, sur nàth,
Bhai vich adáne akás,
Bhai vich jodh, mahán bal súr,
Bhai vich àvaih jàvaih pùr,
Saglian bhai likhià sir lekh,
Nának nir bhao Narankár sach ek."

"Through His fear the winds and breezes ever blow,
Through His fear millions of rivers flow,
Through His fear fire is doing its forced labour,
Through His fear earth sustains its burden,
Through His fear the cloud roams with its burden on its head.
Through His fear Dharmraj sits in his Court of justice.
In fear of Him is the sun, in fear of Him is the moon,
They travel billions of miles without end.
In fear of Him are Sidhs, Budhs, gods and Náths.
Through His fear the firmament is standing.
In His fear are the warriors, the great powerful men and heroes.
Through His fear the whole creation is created and destroyed ; every one is destined to be in fear of Him.
O Nanak, the only fearless one is He himself, the true Lord God.

Everything has a fixed and pre-ordained life to run. The whole world lives for a certain period, and the whole creation play their respective parts in transmigration, in different forms and shapes, as a player does on a stage under different garbs and guises.

An attempt is made to adjust the balance of one's wickedness both on the narrow bridge called *Pul Sarat* and the circuit of transmigration. When a fixed one of the world comes to an end, the whole earthly life is destroyed, the Day-of-Judgment commences and the Lord on high dispenses justice. Guru Nának explains it as follows :—

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

SHALOK.

139. "Roz qiàmaṭ dehṛe ṭakht baheg Alhaq,
Haqo hí ghar Rab ḍe karag nahi anhaq."

PAURI.

Akhar vaqṭ jahàn nún Rab laig uthàe,
Karg tapàvas haq da hazúr bùláe,
Dekhag daftar kholke jion amal kamàe.
Jinán murshad sang imàn ràs júnì náhin àe,
Bhisht ṭinan ḍe bháe hai ḍargáh paihnáe,
Jinàn amar na manian khasamḍa so dozakh páe,
Oh bil làvan mahán ḍukhi, baho laihan sazáe,
Vali koe na ṭinàn ḍa jo lae chhudáe.

"On the day of judgment the Lord will sit on His throne.
The Lord is just and He will do justice.
At last God will raise up the whole universe.
He will summon all into His presence and do justice.
Opening His office He will judge individuals according to their respective actions.
Those who have spiritual guides and are firm in their faith shall not get into the course of transmigration again.
From the divine court they shall be allowed paradise.
Those who have not obeyed the orders of the Lord shall be thrown into hell.
And shall lament in agony being subjected to severe puishment.
They will find no one there to rescue them".

Guru Nanak informs us that it is wrong to assume that on the day of judgment there will be any assistant of the Lord or that there will be any reformer, prophet or redeemer in the Divine Court, who could argue for his client or follower. The Deed-book shall be opened by the Lord Himself who will personally perform all the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

functions of a reader, pleader and judge, rewarding or punishing each individual according to his actions. The Guru says :—

140. "Mufṭi koe na Rab ḍa jo khole pás kiṭàb,
Yár na koi Alladá jo kare sawál jabáb,
Vàhiḍ la sharìk Qazi, Mufti ap,
Ape khol kiṭàb uûn ápe kare hisab,
God has no Mufti (supreme head of the law) who may open the deed-book before Him.
God has no friend who may plead the cause of another before Him,
He is but one without a partner, He himself is a Qazi (judge) as well as a Mufti.
He himself opens the deed-book and makes calculations.

When the day of judgment approaches samples of life are preserved and the whole earth is deluged and run over with water as was the case in the time of Noah. That deluge was the last and the drama is repeated again and again. When a certain and fixed number of such deluges and days-of-judgment have repeated, the whole universe is annihilated and the Lord God remains alone for a considerable period, as will be explained further on. Again after quietude, calmness and vacuum have prevailed for a certain period the whole manifestation is brought into existence again and a new Adam is produced. Therefore there have been billions of deluges, Days of Judgment, expansions and contractions. The Guru Nanak says :—

* * * *

141. "Aval Adam eh bhaya sunio Ruknal Din,
Kaí asankha Adma ṭis ṭe píchhe lín.
Kaí asankha qiamṭán parlo anṭ na pàr,
Jaisi qiàmaṭ Nuh ḍi hui apar apàr,
Kiṭi hoaian qiamṭín kachh kía na jàe shamár,
Adam anṭ na páìaih paikambar ṭe Avtar,
Chaupaṛ bázi dharṭ hai gotán sabh sansàr,
Pàsa hath Khudáe ḍe jion bhàvai tion dhár,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Pakki sàri piṛ pavai phir kachí ḍíchai dàr,
Nanak akhe Rukan din eh súraṭ sansàr.

* * * *

* This was the first Adam, hear O Rukan-ud-Din.
Trillions of Adams have been born and died after him.
There have been trillions of judgment-days and deluges have been incalculable.
As was the Judgment Day at the time of Noah,
Such days-of-judgment have been incalculable.
There have been innumerable Adams, Prophets and Avtars.
The earth is *chaupar* (dice-cloth) and all the creatures are counters.
The dice are in the hands of the Lord and He throws them as He pleases.
The winning counter gets at its goal but the failing one is made to go all over again.
Nanak says, such is the form of the world,
O Rukun-ul-Din.

As the counter which completes its journey safely reaches its destination never to come out again, so one who has become firm and perfect reaches the goal. He who fails is thrown again into the transmigration circle, just like the counter which is waylaid by its opponent, and is required to begin and complete its journey afresh until it safely reaches the centre of the dice-cloth.

When the day-of-judgment is over, Paradise or Hell is awarded according to individual merits. Those who are doomed to suffer in transmigration again, are liable to severe, hard and tormenting punishments like sugar-cane and sesamum seed which are pressed for the sake of their juice. The figurative resemblance of torture to the manufacture of cotton, as stated by the Guru, seems very interesting. It portrays the whole scene of action in an oriental way.

---

* Refers to an Adam whose description appears in a dialogue omitted for want of space.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

142. "Suno Pir Bahao Din ákhi Nanak Shah,
Labbe káran pir ji dunia bahuṭe ráh,
Kàran kapṛe ṭàm te bahuṭ hoe gumráh,
Khán kasìsàn eṭ bhànṭ jeon sir thia kapàh,
Chun àndi van vàṛion chukh chukh lai khuhàe,
Kúke kapàh nimanṭi khus di kare kahàe,
Paihlán jhànbe jháṛiai manje uṭṭe ghaṭ,
Kúke eh kapahri dunian na avan vat,
Phiṛ múh diṭi velne khàvai shakṭi bhíṛ,
Kite káran máriah kis age kùkai píṛ,
Phir khaṛ saunpi penjian ghaṭan náṛi band,
Chukh chukh hoe pijandṛi karan kaṭan tand,
Phir saunpi chúṛe vàlián kaṭṭan bánh ulár,
Kùke eh kapahṛi haon kaṭ ái sansár,
Phir saunpi julàhiàn ṭàni ṭan de thok,
Chhik chhik den maroṛian andha garbe lok,
Phir saunpi chaṛoian sire nishàni pàe,
Ṭale ṭalran sir mungli kuttan de de ṭàe,
Phir saunpi ṭinán darzían jion jion khasm kahann,
Paihn kapṛ man bhánvda jit paihde sohai janjh,
Na ko hasso haṛ haṛàe na ko karho sog,
Eh sir thia kapàh de inàn janṭàn sir ki hog".

"Listen, O Pir Bahaw-ud-din, to the saying of Nanak Shah.
It is merely through avarice that the world has so many paths (religions).
For the sake of food and clothing many are misled.
They are made to suffer affliction just like cotton,
When cotton is plucked, gathered and brought home, it is pulled and torn asunder piece-meal.
The poor cotton cries and laments in agony when it is thus disunited,
Then in the first instance it is subjected to thrashing on a bedstead.
The poor cotton bewails and prays that it may not come into the world again.
Then it is put into the press where it has to suffer miserably.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

It is being beaten for its own actions, to whom may it complain about its pains ?
Thereafter it is made over to cotton-cleaners who subject it to cording through a thong.
In the cleaning process it is thoroughly disunited for the sake of being spun.
Then it is given to spinners to spin.
The poor cotton then cries : why did it come into this world ?
Then it is given to the weaver who stretches the warp and pulls it tight.
It is subjected to a pulling and twisting process. Such is the punishment awarded, but the (ignorant) people still get arrogant.
Then it is marked on ends and made over to a washerman who beats it hard and hot against a wooden block.
Then it is given to tailors who cut it into pieces as desired by the owner.
The owner gets prepared from it garments which decorate marriage parties.
O ye people don't laugh and be hilarious, nor be mournful.
And think what will happen to these living souls when cotton has to suffer thus."

The Guru also once said that the old and unserviceable cloth of cotton is made into torches, wicks are made of cotton, and oil is pressed from cotton-seeds, and then all three are combined to light torches. Such is the variety of punishment to which cotton is subjected which the Guru recounts for the purpose of showing that man is also similarly subject to various punishments according to his actions.

Each judgment day occurs after billions of trillions of years and after trillions of such days the whole expansion and manifestation is contracted and annihilated, when it merges into its original source of emanation or the di-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

vine essence. The whole universe then becomes a mere vacuum and nothing remains but the Lord God alone.

143. " Anṭ marsi sabh sansàr,
Khand, Brahmand na raih sì trai loe na rahsì kàe,
Qutab Gaus ṭe áḍ lai sabh hosi anṭ phanáhe,
Ṭab raihsi ik Khndae sach Nanak quḍraṭ nàl.
Eh buniáḍ jahán ḍi Rab aihnis saka smàl."

" None of the regions of the earth, nor the universe, nor this world nor that, over or below shall remain.
Qutbs (eminent holy persons saints and all others shall perish.
Then the only one true Lord God shall, O Nanak, remain along with His omnipotence.
Such is the formation of the world, remember the Lord God both day and night."

The Guru thus explains the creation of the universe and its ultimate annihilation. When the lifeless vacuum has lasted for a certain period at the will of the Lord, the whole manifestation again appears and the whole drama is re-enacted over and over again. And why this is so the Guru Nanak says in Asa ḍi Vàr that the Lord himself knows and He alone can explain it

144. "Nanak jin Karte káran kia so jáne Kartàr"
"Nanak says, for what purpose the Creator has made this creation the Creator Himself alone knows "

The same Guru again says.

145. Bed, kaṭebon báhra kaiban faqír sunàe.
Eh haqíqat ġaib ḍi jánai àp Khudae.
Rakhi poshida goshṛe koi na páve bhed.
Pae virolan pàníai kath sun Bed kateb.

"Saints can explain mysteries which are not explained in the Vedas and the Books."

(The question of manifestation, its expansion and contraction) is a mystery, which the Lord God alone knows.

It is a sealed mystery which nobody can comprehend.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Mullahs and Brahmans are fruitlessly churning water by reading and hearing the Vedas and the Books."

Such is the teaching of Guru Nanak in regard to the doctrine of transmigration. They who say that he did not believe in it are quite wrong. In Pauṛi 4 of Asa di Vàr the Guru says :—

146. "Ih jìo bahuṭe janam bharmya".

"This soul has wandered through many births".

It is here as clear as day light that the Guru explains that the same soul has taken many births.

Again in Shalok II after Pauri VII of Asa di Var Guru Nanak says that let any one do what he may the wheel of transmigration cannot stop unless one's own actions are such that they put a stop to it.

147. "Jin Karte kàrn kiya likhia ávan jàn,

Nanak maṭṭi miṭhia karm sacha nishàn".

"The Creator, who made the manifestation, has decreed the cycle of transmigration to go on.

Nanak says devices avail not, action alone is the true standard".

There are so many references to the course of transmigration contained in the Holy Granth that it will be merely enlarging the bulk of our work to add any more. Guru Nanak and his successors were firm believers in the law of transmigation as a fact, and not merely as an allegory or illustration as some people are apt to believe.

The Gurus have explained that the whole manifestation has emanated from the Divine Essence and therefore everything is a part and parcel of that Essence. The soul is, properly speaking, God himself, and the five elements (1) fire (2) air (3) water (4) earth and (5) ether are also a part of God, but the soul is life and the elements are not life, whilst the association of soul with any of them affects her very much. Thus in the eyes of a Vedantist there is nothing visible but God and in that sense Guru Nanak says:—

148. "Ape mare màre àp quḍraṭ chaliṭ ḍikháe".

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Parḍe dáre bharm de ḍiṭi-as sabh bhulàe".

"It is only the Lord himself who kills as well as dies, it being merely a display of His omnipotence. But owing to a veil of illusion thrown by Him, all wander in error."

In Benti Guru Gobind Singh says that the whole manifestation has come out of the Divine Essence and that it will merge again into the same essence.

149. "Jab uḍ karkh kara Karṭára,
Parja ḍharṭ tan ḍeh apàra,
Jab akarkh karṭ ho kabhún,
Ṭum main milṭ ḍeh ḍhar sabhún.

"Whenever the Creator makes the manifestation,
His creatures assume innumerable forms.
Whenever, O Lord, Thou contractest Thy expansion,
The whole manifestation merges into Thy essence".

That Guru adds that though the whole manifestation emerges from the divine essence, the Creator remains aloof from it all.

150. "Jiṭe badan sarisht sabh dhàrai,
Ap apni bùjh uchàrai,
Ṭum sabh hi ṭe rahṭ niràlam,
Jànat bed bhed ar àlam".

All the forms assumed by the whole creation,
Explain Thee according to their respective knowledge.
Thou keepest aloof from all O Lord.
Thou knowest Vedas (universal knowledge) the invisible and visible".

Further on he says that the divine essence is one and the same and incomparable in form, but has been manifested in various manners.

151. "Ekai rúp anúp sarúpa,
Rank bhayo ràv kahín bhupa,
Andaj, jeraj seṭaj kíní,
Uṭbhuj khán bahur rach ḍìní,

The one and the same Divine essence has assumed multifarious forms.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Here a beggar, there a prince or sovereign.
Creatures are born from eggs, womb or perspiration,
Again the same essence has been manifested through vegetation and minerals.

The natural forms or laws of creation are five. One of these relates to lifeless matter such as mines, and mountains, which by slow, steady and imperceptible process through the drainage agency moulder away in atoms and form into dust. That separated matter collects again and becomes consolidated into mines and mountains. The divine laws of creation for life are four, *i e.*—

1. From eggs are born birds, ants, fishes, etc., the seed or a threadlike sperm which forms the rudiment, is in the egg which contains nutritious matter upon which the sperm feeds. When that sperm developes to perfection it breaks the covering of the egg and comes out.

2. From the womb are born man and four-footed animals, &c. Sperm gets into the womb through semen and when developed is called foetus. When it has developed after a certain period, it breaks the membrane and comes out of the womb, a process which is called birth.

3. The third process of creation is through sweat. The whole atmosphere is filled up with small creatures which are invisible to the naked eye. An examination of vacant space through a strong microscope will prove that each and every inch of it has thousands of small creatures, and their thickness, in towns and inhabited places, is much larger than in open and wild places. All these creatures are always flying in the air or creeping on the upper or lower strata of the earth like invisible atoms, and as soon as they find wholesome food they develope into visible bodies. Their main food is the sweat of earth or the sweat of a living body. Some sweat is produced by mere rain and natural heat and some requires the flash of lightning. By human and animal sweat lice are produced. Their existence is not extinct in the air, but they are always present every

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

where and develop into visible vermin when they get sufficient food for an adequate period, to allow them to come to perfection. In summer a little rain produces sweat of the earth when the sun shines. The immediate development and appearance of enormous insects and vermin is the result. After rains in the rainy season what crops of flying ants the calmness and stoppage of wind produce, is well known.

4 The fourth is vegetation. It is too well known to require explanation. According to the Guru's doctrine all vegetation is life, and where there is life there is soul. There are plants which feel the touch. Female trees and plants would not bear fruit, unless they got flower-like semen from their males.

The water is also full of minute insects and there is no vacant space where there is no soul in existence. In stones and below the surface of earth where air can enter, there the soul also can enter, nay the soul is more subtile than air. Fire cannot exist without air, and the progress of science has proved that volcanoes and other igniting matters are working far down below the surface of the earth, and we are at a loss to understand how that fire is being fed by air.

An egg also has invisible pores through which the life within is sustained, and if that air be withheld that life will become extinct. The existence of a thread-like rudiment can be found by a careful examination of the contents of an egg. When through any accident the life becomes extinct, other vermin which can live only on filthy and unhealthy matter, get into it through those pores.

Every human or animal seed consists of two parts. One is a living rudiment or spermatozoid and the other forms nutritious matter for it. That rudiment contains in a miniature form, all the bones, and everything which develops into perfection by and by, as the rudiments of teeth and beard develop at a much later period. The tooth and the beard were not absent from the human

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

abric at the time of birth and if they were they would never grow afterwards.

What is the rudimentary life in a sperm? Is it the life of the rudiment of the being in whose spermacy the spermatozoid was engendered and developed? or what? Soul is present in the seed before copulation and entry into the womb. And it is not engendered after pregnancy as some have erroneously assumed. It is thus proved that all creatures including vegetation have both life and soul. The Gurus inform us that all these souls transmigrate from one form to another, merely changing their corporeal or unreal body. Bodily forms are different with different organs for speech and action. There is no difference between soul and soul, when divested of their different corporeal bodies. Then why should they not enjoy all species of life?

Every ruler has authority over his own people and within his own dominion. For instance each departmental head has powers of transfer or of promotion among his subordinates within his own department. A Financial Commissioner of a province can deal with his own subordinates. An Inspector General of Police has power of appointment, dismissal or transfer over the Police, but he cannot do anything in the case of Irrigation employès. But a Lieutenant-Governor could exercise the powers of all the heads of departments combined, but within his own Province. A Governor General can use all such powers over the whole dominion of his various Lieutenant-Governors, and a King over the jurisdiction of all his Viceroys in each and every branch of the service. If he is obstructed or prevented or is unable to do that, then his authority must be considered limited, conditional and qualified. Similarly, to say that God cannot evolve an insect or animal soul into a human soul would be seriously to fetter and bind the Divine powers. God is the Creator and Lord of all life and it would appear to be unjust that the people of the same sovereign, who are under his authority, performing their allotted functions,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

in different departments under his direct orders, should suffer and be doomed to an eternal insect or animal life, notwithstanding the fact that the works of some in their allotted situation be deserving of favour. If we suppose that a new human soul is produced in every birth, we can maintain that a similar soul is produced for every insect and animal. We have also to consider whether there is only one divine rule for the whole of God's kingdom or different rules for different creatures. If so, we should ask what is the law for creatures other than human. Of course, being creatures of the same Lord God, they are entitled to evolve in the various gradations of creation as well as to the final goal of such creation. And we have to consider what would be the use of resurrection and the day-of-judgment if all men were to get paradise immediately after death whether directly or after undergoing hell up to a certain period.

God is omnipotent and in the twinkling of an eye He can produce billions of creatures, and it is one of His grandest attributes that He can raise or lower the being of souls. As a general rule His law of Nature never varies. The law of transmigration for the whole creation is the same. The elements are also subject to it. Take for instance the earth and water. Their quantity which has once been created never suffers any variation, increase or decrease. It always exists to the same extent in one form or another, combined or disunited. Each and every particle of earth, in due course, gets disunited, mixes with water, becomes invisible, gets carried away thousands of miles and then appears again in the form of an island in a river or ocean. The whole vacuum above is filled with water in rarefied form. When clouds are formed, that rarefied form thickens into a cloud which rains upon earth. The heat of the sun again evaporates that rain water, converting it into a sort of smoke which goes to form the clouds. That process is ever going on, converting the water into one form or another, but the sum total of water here below and above in the vacuum is never affected. There

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

is only change in form. The smoke-like form or vapour is more or less visible according to the nature of the weather, the colder the weather the thicker is the vapour, whereas the hotter the weather, the thinner it is. During the hottest part of a dry summer day a powerful glass is needed to see the evaporation process. A superficial observer cannot see this, but a careful observer would be convinced of it. Similarly, the number of souls once created never suffers fluctuation during the one and the same eon or manifestation period. They ever exist in one form or another in their subtile bodies, whereas the gross body ever continues to change. And it is the law of the change of that gross body which is called birth and death. That law is universal, eternal and invariable without any exception. Whatever Laws the Almighty has once made for the purposes of manifestation, are never changed. The sun according to that law rises in the east. God is quite competent to make it rise in the west, but he has never broken the law since the creation of the world. In the same way the law of transmigration has ever been proclaimed and kept in force as Guru Nanak says, and shall never stop. That is the law which we at least are taught, and we believe in it, as our Gurus know it for certain. Why? God alone knows and He can explain. In this connection it must be understood that change, as a general rule, imparts new life, vigour and energy, to prove which no demonstration is required at this stage.

There is an objection which is generally advanced against the law of transmigration. It is this, that when a being is subjected to punishment in this circuit, why has he no knowledge of it? At the same time it is said that if relations between men and women in their past life were known, it would be productive of much good. In answer to this we may say that this law of ignorance is very beneficial for the peaceful and happy life of the human race. If one knows that he is sure to die on a certain day he will cease to work, whereas, when he is ignorant, even when on his death-bed, he expects a cure up to the last

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

breath and is found busy with the world. In the same way if all the people knew of their past and future bodies the whole scene would come to a stand still. The whole plan is a deep and inexplicable one. The contents of the human body are enveloped in a covering called skin. It is that skin and its texture which render a human figure handsome or ugly, lovely or offensive, fascinating or repulsive. We can easily understand how revolting the contents of the body would appear if exposed to vision, howsoever handsome the figure might be. Or if there were some power or faculty in us by means of which our naked eye could spontaneously see the contents of the body, bowels, entrails and all, instead of feeling happy, we should tire of spitting at them. Has not the Lord God screened the contents of our body for our good and has He not withheld power to go beyond the exterior of the body for our happiness? Would a man feel happy if he could exactly remember and portray to himself his own vermin-like spermatory stage, when his only food was the human semen, the touch of which contaminates him. In the same way the screen of ignorance hanging between our past and present existences is the cause of our happiness. It is just like the screen of illusion and delusion which keeps men far from self-identification. Verily that identification will put a stop to the action of the world. It must be understood that God is all-wise. Secrecy has a great deal of good in it. In order to work the great drama of manifestation it is, at least, necessary to keep men busy all round. Precious stones, useful coal-mines and indispensable metals and medicines are lying hidden in the ground; invaluable herbs are ignorantly trodden under feet; we walk in ignorance upon vast treasures concealed in earth; thousands of electric powers in air, water, earth and fire remain unutilized for want of knowledge. Man uses them when with due care and strain of his faculties, he gains knowledge or science for the discovery thereof. The effort to gain such knowledge or science makes a busy man throughout his life. An idle life will become

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

an intolerable burden to us. The cultivation of faculties makes us busy, and we enjoy life with more relish than otherwise would have been the case. Guru Nanak in Asa di Var says:—

"Sire sir ḍhande làenḍa"

"He employs creatures to their own respective duties."

The question of identification of one's self with the Lord God employs one's life. It requires knowledge to know the process of transmigration, and it requires time to gain such knowledge. There are and have been hundreds of thousands who are or have been striving to gain that knowledge. Thus the whole world is busy in one way or the other and the drama is being properly enacted. Truly speaking it is a play of "hide and seek" When there is nothing hidden there is no seeking. If the screen of illusion were removed everything would come to a stand still. It is owing to that screen that man is unable to recognize and identify his own self. It is only through the holy men that he can learn his own self as well as the law of transmigration. They warn us against immoral and unrighteous ways. We have thus come to know what a fearful and horrible future we have before us. We have the maces of Ajrail, the torments of the narrow bridge, the tortures of hell fire, the never-ending pain of births and agony of deaths, and other sufferings in the transmigratory circuit, to which, we, in our daily life, see the lower animals as well as the human race subjected. Our present human life is a criterion, a highest platform in the category of creation. It is as perfect as it ought to be and it is on account of our ignorance and idleness that we say otherwise.

"Respecting man, whatever wrong we call,
May—must, be right, as relative to all.
In human works, though laboured on with pain,
A thousand movements scarce one purpose gain,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

In God's, one single can its end produce,
Yet serves to second too some other use.

* * * * *

Then say not man's imperfect, heaven in fault,
Say rather, man's as perfect as he ought;
His knowledge measured to his state and place;
His time a moment, and a point his space."
(Alexander Pope.)

Our present life as man we must use for our salvation. The fifth Guru in Asa says.

152. "Bhaì parápaṭ mànukh dehuria
Gobinḍ milan ki eh ṭeri baria,

* * * *

Saranjàm làg bhav jal ṭaran kai,
Janam birtha jàṭ rang màya kai,"
"O thou hast got the human body,
This is the only opportunity to join thy Lord.

* * * *

Manage to cross this worldly ocean,
Life is being wasted through the love of mammon."

Guru Gobind Singh says.

153. "Mànás janm ḍurlabh hai hoṭ na bàrang bàr,
Jion phal páke bhoe gire bahur na láge dar."
"Human birth is difficult to procure and cannot be had again and again,"

Just like fruit which, when ripe, falls down to earth, and cannot return to its branch again.

Guru Nanak says the actions and desires bind one who dies in one Jug to be born again in the next, but that one, who dies in Kalyug having remained firm in his faith, shall be absolved from the wheel of transmigration.

* * * *

154. Jug jug eko ḍharm hai ḍharm na dúja hoe,
Saṭ jug anḍar jo mare phir ṭreṭe ḍhare uṭàr,
Ṭrete anḍar jo mare phir uṭre Kalyug soe,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Kaljug andar jo mare phir janam na dúja hoe,
Jo sàbit mare imàn vich khàhàsh rahe na kàe,
Jis àva gaun na hoe phir àkhia àp Khudae".

"In every Yug there has been one and the same Truth, it cannot be but one.

One who dies in Satjug must be born again in Treta.
One who dies in Treta must be born again in Duàpar.

One who dies in Duàpar must be born again in Kalyug.
One who dies in Kalyug, he will never take birth again,

Provided he dies firm in his faith and with no desire,
He shall become exempt from the course of transmigration as has been told by God himself."

We have all to do our duty as men, and a man is born to do his duty. To be upright in our dealings is a sacred duty imposed upon us by our Lord God in whose hands are our life and death, happiness and misery, heaven and hell, and all. If perchance, by mistake or oversight, ignorance or otherwise, we chance to commit a sin we must not be afraid. God is merciful, nay an ocean of mercy. There is none in the universe merciful like Him. Even a moment's sincere devotion is capable of giving us a free and unconditional pardon of sins, not only one, two or three sins but of billions of sins, and this is the only way of obtaining salvation in this world so busy and full of temptation. We may conclude this Chapter by repeating Guru Nanak Dev's verse which we have quoted elsewhere :—

155. "Jaisi chinag angár di van khand sakal jallae,
Ranchak simran Prabhù ke kot páp jal jáe."

"As a single spark of fire can burn a whole forest
So can a little repetition of God's name absolve billions of sins."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CHAPTER XXVI.

Actions, Duty, and Morals.

During the primeval period, the wisdom of the Indians had reached its zenith. While the rest of the world was groping its way in the dark, India had its sunshine of wisdom. Morals were high and spirits sublime. Debauchery, lust, and the use of alcohol and intoxicating drugs were practically unknown. Truth was universally adhered to, appreciated and esteemed, whilst falsehood was abhorred and chastised with the liar's excommunication from his brotherhood. Slavery was unknown. The people were honest in trade, and the law was seldom resorted to in business matters or money transactions. Generally no watch was required for property or houses. In money-lending business, the people enjoyed mutual confidence. Security bonds, seals, or witnesses were seldom required for the attestation of such transactions. The Indians had a natural love for justice. The authorities were capable, conscientious, and dispensed equal justice. The king was bound to devote much of his time to the administration of his kingdom. These and other high morals of the Indians are testified to by Megasthenes and other Greek and Arabian historians. We here give the following extracts from some works of the foreign authors.

Professor Max Müller says :—

"And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India." He adds : " Whatever sphere of the human mind you may select for your special study,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

whether it be language, or religion, or mythology, or philosophy, whether it be laws, or customs, primitive art, or primitive science, every where you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India alone.*"

Professor Heeren says: "India is the source from which not only the rest of Asia but the whole western world derived their knowledge and their religion." (Historical Researches, Vol. II, p. 45).

Col. Tod says in Rajasthan, pp. 608-609 :—

"Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece: to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation?"

Ancient India knew no thieves. "The capital of the most civilized nation of the modern times" Dr. Johnson says: "is the true Stan-at-home."

And for some more authorities we refer our readers to the Introduction of this book and to "Hindu Superiority" by Har Bilas Sarda, B. A., T. R. S. L., which is an excellent piece of work. The Hindu scriptures also supply us with considerable materal on the point. The result of this ethical sublimity was that the Indians were comparatively strong both in body and mind, for which no adequate eulogy can be bestowed upon them. However it appears that about 1,000 years ago reaction began to work for the worst, and with the lapse of time the strength of mind was lost and with it the strength of body vanished

*Max Müller's India: What can it teach us? page 15.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

too. At the same time the advent of the Muhammadan rule played a very prominent part. The exercise of oppression forced the Hindus to seek unfair and foul means, resorting to falsehood. In falsehood they found at least a temporary relief. As a matter of fact a strong mind hates falsehood as a base and mean strategem, whereas a base and mean mind considers it as an asylum for protection. When the moral strength of the Hindu mind was no more, the physical strength naturally could not survive. The Hindus could not therefore make a bold stand against the Muhammadan invaders. Under oppression, the Hindu had to have recourse to falsehood. A tyrant and oppressor seldom respects truth and tries by any means, fair or foul, to carry out his design and gain his selfish ends. Both the ruler and the ruled used stratagems, and in course of time, falsehood became predominant and the fashion of the day. The people were addicted to the evil practice of falsehood through long centuries during which it became the law and code of the ruled. And in course of time that practice became still more deeply rooted and thus formed "the Customary Law" of the country. In its train followed the concomitant evils which seriously affected the moral character of the people. These evils are still prevailing among the people of all classes. And the sequence of all that is that, with rare exceptions, the people are now sunk down in low vices, with a distinct and prominent feature that the higher a person is in social standing, the greater liar is he for the sake of various selfish ends. So lasting is the effect of these vices that although the times which occasioned their origin have long passed away, their influence still sways the Indian mind. With a view to shake off that influence and to raise the people in their moral, social, spiritual and military scale, the Gurus have laid down certain commandments, some of which we proceed to quote and explain in this chapter, which should be read with the preceding one.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The fundamental principle of the faith of the Gurus in active life is the doctrine of *karma*. It is the grandest doctrine ever promulgated by any religious reformer in the world It teaches that we are sure to reap the fruit of our own actions both in this and the life to come. According to that doctrine our future life will be merely a superstructure on the basis of our actions in the present life, as already explained in the preceding chapter. The Gurus, therefore, teach and preach righteousness and the most refined morals. In the *halok* at the end of Japji, Guru Nanak says:—

156. "Changiàiàn buriàiàn vàchai dharm hadúr,
"Karmi ápo ànpi ke nerai ke dur."
"Merits and demerits shall be read out in the presence of the Lord.
"According to individual acts some men shall be "near, and others distant from God."

In Ram kali ki Var Guru Nanak says:—

157. "Nanak àkhai re manán suníai sikh sahi,
"Lekha Rab mangesía baitha kadh vahi,
"Talbàn paisan àkián bàqi jinhán rahi,
"Azràil Fareshta hosi áe tahi,
"Avan ján na sujh ì bhìri gali fahi,
"Kúr nikhute Nanaka orak sach rahi."
"Nanak says, O mind, hear the true instruction.
"The Lord God will produce thy deed-book and "call on thee for thy accounts.
"The unyielding who owe anything shall be summoned,
"And the angel Azrail placed on them.
"They shall find no way of escape and shall be entangled in the narrow streets.
"O Nanak, falsehood shall come to an end, and "truth shall at last prevail."

In the same Vàr Guru Nanak says :—

158. "Sabhna ka dar lekha hoe.
"Karni bàjho tarai na koe."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"The account of all shall be taken in the Divine "Court.

"None shall be saved without good works."

In Rag Sarang the Guru says that we must do as our Lord pleases, and that all holy persons are also liable to render their accounts.

159. "Sâi kàr kamàvni jo usko bhàvai.
Hikmaṭ hukm na chal i koi kar ḍekhai,
Shekh, Mashâikh, Sidh. Sàdh sabh lalai lekhai."
"Do whatever pleases Him.
"Wisdom and command avail nothing, let any one try them.
"The Shekhs, Mashaikh, Sidhs and Sadhs shall all "be called upon to render their accounts."

Again, as explained in Chapter II, the Guru says that the Pirs and Prophets shall also be called to a very minute account of their own actions, and that nobody can expect help from another in the Divine Court. For facility of reference, we reproduce here the following extract :—

160. "Ap Khudáe niàon nabeṛe,
Lahe sazàin jaise pheṛe,
Isa, Musa, Ram, Muhammad koe na kise bachàe he,
Ethe goel vàsa áe,
Dunián karan pàp kamáe,
Lekha mànge sirjanhàra khas khas ḍe sam bhài he,
Pir, Pikambar, Vali Faqira,
Bàdshah, kangál Amìra,
Amlán uṭṭe hon nabeṛe sacho saḍh ṭiṭhàin he."
"The Almighty Himself will, in person, be the Judge there,
Awarding punishments according to individual actions.
Christ, Moses, Rama or Muhammad shall not be able to rescue them there.
A man comes here (into this world) for a short sojourn only,
And commits sins for the sake of wealth.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The Creator will call for accounts even to the extent of poppy seeds,
The Pirs, Prophets, Valis, Faqirs, (holy men),
The King, the beggar, and the rich,
Shall all alike be justly judged there, according to their own respective actions."

In his Makka debátes Guru Nanak says :—

161. "Jeha bijai so luṇai, jo khattai so khàe,
Amlín ápo ápni lekhe mile sazàe.
Badíàn ṭullan nekìan mizàn karn hisáb.
Bàqi jinàn devni hovan seì kharàb."
"Man shall reap what he sows : what he earns he shall eat.
Accounts shall be balanced and punishment adjudged according to man's actions.
Vices and virtue shall be weighed and balanced.
Those whose evils overweigh shall suffer."

Guru Nanak says that it will be only virtuous actions which will be of any use in the Divine Court where accounts shall be taken without any partiality.

162. "Gair hisáb na hosia Rabbáni dargáh,
"Ṭalbàn paisan àkíán kiṭo jinàn gunáh.
"Oe paisan ḍozak hávie gal sangal roe siàhe.
"Nekán amlàn válṛe dekhsan pàk auràe."
"No sham accounts shall be taken in the Divine Court.
The unyielding who have committed sins, shall be summoned.

They shall go to the Hávia* hell with black faces and chains round their necks.

The virtuous shall go to the highest heaven (Aurae)."

Guru Nanak also says that every body should respect the right of others, and that virtuous actions should be performed.

---

* The Havia is the seventh hell where the hardest punishment is undergone.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

163. "Haq pràea Nanak us súar us gàe.
"Gur Pir háma ṭa bhare jàn murḍàr na kháe.
"Gallìn bhisht an jâiai chhutai sach kamàe.
"Màran páhe harám, maih hoe halàl na jáe.
"Nanak gallín kuṛ í kùṛai pallai páe.
"Jinán sach pachhánia pausan bhishṭi jáe."

"O Nanak, others goods are forbidden as swne to the Muhammadan and kine to the Hindu.
The spiritual leaders will bail for one who does not eat carrion.
Paradise cannot be gained by words of mouth; salvation can be gained by the practice of truth.
Unlawful food will not become lawful by putting spices in it.
O Nanak, false words yield falsehood.
Those who have recognized truth shall go to heaven."

Righteousness is inculcated in the strict sense of the word, and it is prescribed that forbidden and unlawful things should not be appropriated under any pretence whatever. It is also laid down that alms and charity of such things not only avail nothing, but receivers of such property and the priests who pray for the completion of such charity and gift, are also punished in the Divine Court. In Salok 17 of Asa di Vár Guru Nanak says :—

164. "Je muháka ghar mohai, ghar muhe piṭri ḍe e.
Agai vasṭ sijhániai piṭri chor kare e.
Vadhìai haṭh ḍalál ke musafi eh kare e.
Nanak agai so milai jo khatai ghàle ḍe e."

"If a robber breaks into a house, and sacrifice the proceeds of that robbery to his ancestors,
The sacrifice shall be identified in the next world, and the ancestor shall be charged with theft,
The hands of the Brahman go-between shall be cut off; thus God will do justice.
Nanak the fruit of that sacrifice shall be obtained in the next world, which is given from what one has earned through toil."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Greatest value is attached to truth and it is stated to be the true medium through which one can meet the Lord God.

165. "Sach sharìyaṭ bandgi sachi sunnaṭ eh.
"Sach didár Khudae da sach namáz kare e.
"Sach bràbar na yár ko jo devai miláe Khudae.
"Hindu Mussalman da dawa de uthàe.
"Nanak lekhe ik gal hor gallàn shaiṭán.
"Amlàn uppar nibṛe sàbaṭ rakh imàn.
"Let truth be thy law and devotion, it is the true *sunnat**
"Truth is the sight of God and let truth be thy prayer.
"There is no friend like truth which leads to meet the Lord God.
"It abandons claim to be a Hindu or Mussalman.*
"O Nanak only one thing shall be taken into account; all else are the words of Satan.
"Decision shall be according to individual works; be firm in thy faith."

God loves nothing but truth. It is His beloved as Guru Nanak declares.

166. "Allah a'shiq sach da hor ma'shúq na-koe,
"Rainhda be parváh hai ikke Karta soe,"
"God loves truth; He has no other beloved.
"He is ever above want and is the lonely Creator."

With regard to sinners and murderers Guru Nanak says:—

167. "Pàpi bahuṭ parkàr ke uṭṭam madham ján,
"Haṭia khatt parkár hai man main leho pachhàn,
"Gaú, brahman máriai, goṭri haṭ kahàe,
"Riṇ haṭia, kannia haṭia, visvás ghàṭ adhkáe,
"Kot chhinve pàp sam haṭia ek kahàe,
"Khatt haṭia ke ṭul hai Gur ṭe Sikh phir jáe,
"Visvás ghàṭ ik kot sam haṭe màe ar bàp,
"Aur haṭia sabh uṭrai ih haṭia nahin jáṭ,

* Religious ceremonials ordained by Muhammad.

† According to their respective religions the flesh of swine is forbidden to Muhammadans, and that of kine to Hindus.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Kot páp ke ṭul hai akriṭ ghan nar joe,
"Mahán paṭki jániai jo ravai prái nàr,
"Sabhe pàp ikṭ, kar jeṭe varṭan loe,
"Adisht vichàre dokh ke sabh pàp chaṛhe sir soe.
"Sàian nindak na marai na jivai bars apàr,
"Sabh pápi da pheṛea nindak de sir bhàr".

"There are sinners of various kinds, of different grada-
"tions. But knowest thou that *hatia* (murder) is of
"six different kinds.

"The killing of a cow and a Brahman* is called *Gotri*
"*hatia*.

"Non-payment of one's debts, female infanticide,
"betrayal of trust are serious *hatias*,

"Ninety-six crores (nine hundred and sixty millions)
"of sins amount to one *hatia*.

"Being a renegade from one's own spiritual guide
"amounts to six *hatias*.

"Patri-and matri-cide, amount to ten millions of sins of
"betraying trust.

"All other *hatias* are absolvable, but that of a patri-
or matri-cide can never be washed way.

Ingratitude is equal to ten millions of sins.

The greatest sinner is he who cohabits with another's
wife.

The sum total of all these sins mentioned above, is
equal to the sin of him who accuses another of
having committed an offence without having been
an eye-witness thereto.

He who speaks evil of his master, shall hang between
life and death for an incalculable period.

The fruit of all these sins falls to the share of a
backbiter."

We are warned and cautioned against committing the above sins. The destruction of human life is compared to the demolition of a mosque or temple as follows :—

* By a Brahman is not meant a Brahman by birth. but a Brahman as defined in Chapter XXXIII.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

168. " Adam márean azàb hai jion dháe masìt azáb.
" Sàhib da farmáia likhia vich kiṭáb,
" Dhàe masíṭ phir usre gàra ittan laṭ,
" Adam mària na ji sake bhàvai koe javáe,
" Ek azàb azím hai siron na uṭre múl,
" Likhia vich qurán ḍe kahia Khadae Rusúl."
" Murder of a human being is as sinful as the demolition of a mosque.
" The Lord has said so and it is down in the book.
" A demolished mosque can be rebuilt with brick and mortar.
" But a murdered man can no one revivify.
" This is the most heinous sin which cannot be absolved. *
" It is written in the Quran as stated by the Prophet of God."

The practice of oppression is unlawful and strictly forbidden. The Guru says :—

169. " Chàr kaṭebín jaur harám,
" Gal káte nahìn musalmàn,
" Ṭauret, Anjír, Zabùr, Furqán,
" Charàn kúkain jaur haràm.
" According to the four books oppression is unlawful.
" A Musalman should not cut another's throat.
" The Pentateuch, the Gospel, the Psalms, and the Quran,
" All proclaim, oppression is forbidden."

Bribery is strictly prohibited. Guru Nanak says that he has seen that the bribe-taker is severely punished in the Divine Court.

* * * * * *

170. "Ḡaur ḡarìbàn na karn lai rishvaṭ haq gavàe,
Dargáh andar dith main pavàn bahuṭ sazàe."
Those who do not fairly adjudge the cause of the poor and being influenced by bribes do not give them their right,

---

* Attention of the anarchist and of those who shed innocent blood, is specially invited to this hymn.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

I have seen them, says Nanak, being severely punished in the Divine Court."

The Guru says that the bribe-taker shall not even get a hearing on the Day-of-Judgment, and shall have to undergo an eternal punishment in the wheel of transmigration.

171 "Moti hagṛi bann ke lammán shamla khol,*
Luqmán kháva rishvaṭi kaih drogi bol,
Chhadan ràh kiṭàb da paṛhn ràh shaitán,
Dunia dozak jal marn qiamaṭ hoe harám"
"Those who tie big turbans with loose tails behind (shamla),
And eat food earned through bribes, speaking falsehood,
Go astray from the righteous path of the book and take themselves to the ways of Satan,
They shall be burnt down in the worldly hell, and on the day-of-judgment shall get no hearing.

Dishonest earning and earning through oppression pollute the mind. In Sri Rag ki Var Guru Nanak compares it with blood.

172. "Je raṭ lagge kapṛe jàma hoe palíṭ,
"Jo raṭ pívan mansa so kion nirmal chìṭ.
"If clothes are defiled by falling of blood on them,
"How can the heart of those who drink human blood, be pure."

The Guru says that a farthing honestly earned is better than a treasure dishonestly gained.

173. "Kaudi ṭul halàl di nahìn damṛa kot harám,
Kaudi akhut bhandàr hai kot darab na kaṭhùn kám."
"Millions dishonestly earned are not equal to a *kauri* honestly gained.
"That *kauri* is an inexhaustible treasure, and those millions are of no use."

False evidence, misappropriation of others' property, female infanticide and the use of alcohol and intoxicating

* This indicates the head dress of Judges during the time of Guru Nanak.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

drugs are condemned. The punishment meted out for them in the next world has already been detailed in the preceding chapter and need not be repeated here.

Truth is the foundation stone of social ties and communities. If the people do not conform to the principle of speaking truth all mutual trust and confidence will disappear. Suspicion and mistrust will prevail, which is baneful for the existence of communities. No Government even can rule and administer the country. Truth is the first principle which can make the people healthy and happy, strong and prosperous. Truth is the only leader which brings about union with God as already stated above. It is therefore strictly enjoined that every Khalsa should be truthful. A truthful person is ever strong and secure in his mind. No shield can bestow such strength and security.

On the other hand a liar is never at ease. However fat and strong his body may appear, his mind is restless and weak in consequence. He is ever lending his ear to the walls to hear complaints against himself. His ear is ever standing on the alert to hear whistles in the air. He is ever under the impression that people are prying into his secrets, and suspects everybody as a spy upon him.

Where falsehood prevails no one can live peaceably, nor can any society or community ever co-operate for their mutual good. Each member distrusts the other, absence of mutual confidence engenders disorder and chaos. The Gurus have therefore strictly forbidden the practice of falsehood. In Var Majh, Guru Nanak compares it to carrion, eating of which is forbidden in almost all religions.

174. "Kùṛ bol murdar kháe."

"By speaking falsehood, the speaker eats carrion."

The third Guru in Rag Majh, compares it to poison.

175. "Kùṛ bol bikh khávania"

"One who speaks falsehood, eats poison."

It is poison indeed. When one falsehood is intention-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ally spoken, many more are invented to prevent its exposure. In salok 16 of Var Suhi ki, Guru Nanak says :—

176. "Nanak kúṛai kaṭeai kúṛa ṭanidi ṭàn,
Kárà kapṛ kachhiai, kúṛa painan mán"
"Nanak, by spinning falsehood, the web of falsehood is woven.
"False is the cloth therefrom and its measurement; false are the raiment and pride thereof."

The liar consumes himself in the meditation of false plans and designs. The fourth Guru says that the liar does not like truth and feeds upon falsehood as a crow on filth.

177 "Jinán andăr kùṛ varṭai sach na bhàv i,
Je ko bolai sach, kùṛa jal jàv i,
Kuṛàṛi rajai kúṛ jion vista kàg khàv i."
"Those in whom falsehood prevails, do not like truth,
If any one speaks truth, the liar burns with anger.
The liar satiates himself with falsehood as a crow feeds on filth."

Falsehood is the root of all evil and no country, religion or government can exist long wherein falsehood prevails or predominates.

Illicit intrigues are most pernicious to the healthy and prosperous existence of the people. They are the cause of unrest and bloodshed. Where illegitimate connections are created or continued at the connivance of the husband, the community must be very much lowered in their moral standard. Such degradation goes far to weaken the people in their physical strength, and debars them from elevation in the spiritual region. The Sikh Gurus strictly prohibit fornication and enjoin love with one's own wife. With the Indians celibacy is held in high esteem. By celibacy is meant a chaste and faithful husband and not an unmarried or single life. Bhài Gurdas in Var VI, 8, says :—

178. "Eka nàri jaṭi hoe, par nàri ḍhi bhain vakhànai"

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"A man who has one wife and calls another's wife his daughter or sister, is celibate."

The tenth Guru says that another's wife should not be touched even in dream. In Charitar 22nd he says:—

179. "Sudh jab ṭe ham dhari bachan gur ḍae hamáre,
"Pùṭ. ihai pran ṭohe pràn jab lag ghát tháre,
"Nij nari ke sàṭh neho ṭum niṭ badhaíyo,
"Par nári ki sej bhúl supne húu na jaíyo."
"When I attained understanding, my Guru gave me this instruction.
"O son, make it thy everlasting rule for life,
"Ever augment thy love for thy wife.
"Never, even in dream, go to the bed of another's wife."

After this hymn the Guru enumerates a great many evils which result from illegitimate intrigues. The fifth Guru in Rag Asa says:—

180. "Jaisa sang bisiar hai re, ṭaiso hai ih par graih"
"As is the company of a venemous snake, so is that of another's wife."

Illegitimate connections ruin society. It is stated that the poison of a snake begins to work when it bites, but that of intrigue begins to operate when one thinks of his mistress, and distance between the lovers cannot mitigate the baneful effect.

All men have to do their duty. They are enjoined to do it well. The most important and difficult is that of the ruler. It is stated that sovereignty is obtained through penance and devotion to the Lord God during the past life and that the sovereign, if he fails to do his duty well, goes straight to hell, as the saying goes:—

181. "Tapon ràj, ràjon nark."
"Penance gives sovereignty, sovereignty gives hell."

It is not only the personal action of the sovereign that in the Divine Court he is held responsible for, but the actions of his subordinates too. The ruler has incal-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

culable temptations to divert his attention from his public duty. If he is ever on the alert, his subordinates fear him and discharge their duty properly. If he pays little attention towards the affairs of the State, the subordinates commit enormities and the sin is shared by both the actual offenders and their employers. Generally the character of the ruler is borrowed by his servants. If the ruler be capable of devoting the whole of his time to the administration of justice he will be able to find able and honest servants too. The sovereign has usually an abiding and permanent interest in the welfare of his people, because the condition of the people must necessarily affect the condition of the sovereign and the durability of his reign. The interest of the short sighted officials is merely temporary, extending to brief periods, and generally they think little of the well-being of the people. It is not unoften that the sole aim in view of such officers is to get themselves into the good books of the ruler or to fill their own pockets. In the former case they would often try to squeeze as much from the people as possible, rendering them destitute and unfit to stand on their legs, or they would effect savings in the public expenditure which would ultimately harm the interests of the State. When unreasonably and at the cost of a people's legitimate rights and privileges they desire to ingratiate themselves into the favour of their ruler, they in fact do great harm to the State and sow thorns for their sovereign. Such selfish officials gain favours through misrepresentation, leaving the ruler to gather the fruit of their sowings.

The prevalence of corruption in the administration of a country is the most baneful thing. It creates distrust among the people who lose all confidence in the authorities. The corrupt officials make their subordinates to pamper to the consummation of their self aggrandisement and make them go beyond the sphere of their official and legitimate duties. They are not considerate and do not evince any interest in the welfare of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

country or their ruler except to fill their own pockets in any way they can. Moreover if there is any honest servant, it becomes very difficult for him to work properly amidst the infested atmosphere all around. He is enveloped in fog and haze and becomes a laughing stock for others. Some fear him, while others become jealous of him. It is the honest servant who deepens the root of sovereignty. Honesty has a magnetic force and natural cement in it which creates confidence in the people and cements the foundations of the ruler with the love of the ruled.

A peaceful state generally draws the ruler to luxury and debauchery. The root cause of these evils is the habit of drinking alcoholic liquors. In ancient India rulers were entirely forbidden to drink. The maxim was that the ruler should ever be ready to administer justice both day and night, and that one who uses alcoholic liquor becomes incapacitated to do so for the time being. Therefore the ruler who used such drinks was considered as an unworthy person to rule, and the ruled were at liberty to dethrone him, as we have stated in the Introduction. The custom of drink was dominant at the time of Guru Nanak.

The following extract from his debates at Makka explains the duties of a ruler and illustrates the condition of government officials as well as of the ruled as the Guru saw them.

182. " Pàdshàh nùn furmàia sache àp Khudáe,
" Levan khabr garíb di bhekh faqír banàe,
" Gosha nashìn faqr jo bandgi karn Khudàe,
" Andhe, lange, zaíf jo pairìn sake na jàe,
" Banh rozi ṭrihán di dìjai kaihia áp Khudae,
" Jo bhukhe marde ta'm bin mihnaṭ karde àe,
" Mihnaṭ kam na chalia phir chori kàr kamàe,
Ik din Choryon pakṛia ghaṭ bandi milai sazàe,
Hàkim ion na puchhia kis kàran kia gunàhe,
Gunáh zimme padshàb de jis dia na langar làe,
Anhunde karàe sab bad failiàn par ghar kare zanàhe,
Je andor sàbh kachh hovaí zan, mál, zar, ṭám,
Itni daulaṭ dhar rakhe phir par ghar kare haràm,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Láiq oh sazáe de jion bhávai de sazáe,
A'zam ion farmáia tis uppar amal kamàe,
"Jo bhukha hove tam da tis pet bhare padsháh,
"Jo bhukha hove zanàhe da tis deve aurat viáe,
"Jo bhukha hove mál da tis de vanaj karàe,
"Je kháne nùn padsháh de ar mehnat lae karae,
"Jis làiq hovai kár de tis káre lae lagáe,
"Je aisi hoe jahán vich sab lage halàle jáe,
"Khabr lave jahán di padsháh kahàe nám.
"Sabe uáib ápne sabh mulki naql muqám,
"Sabh khávaih lut Jahán nùn pi dàru khán kabàb,
"Bhukhe marn garib je sab sir padshàh azàb,
"Karn kirsni kirsàn jo oh laivan ann jamàe,
"Kar ke ant tir bhàvli trai hisse karn banáe,
"Due khàvand ik hákme, jo is bidh amal hoe,
"Kar itbàr Khudàe par bhukha mare na koe,
"Làlach kar ke hákmàn lut lainde ghar kirsan,
"Traie hisse lae hákmàn bhukhe marde sabh nas jàn.
"Hoe ujára mulkh vich phir bije ann na koe,
"Anne bàjhon àdmi mar jàn raihn na soe.
"Báqi rahe kisán jo uth dháre karne lág,
"Ujri pai gaí mulkh vich lok gae sabh bhág."
Bad niyat karke hákmán lut lita sabh jahan,
Chsshmi vekh Imám ji ion qiàmat pahunchi áu,
Thia phanáhe jahán sabh sir padshàhàn azab,
Khàve khetri var je tán puchhe kaun javàb,
Lai ijàre ánvde súbe mulkha máe,
Bakhshi te bùtaíe aur divan kaháe.
Qázi, mufti, maulvi sir sadar tinán sardár,
Lainde khidmat dam de e lut khávan nún sansár,
Haq na koi pahuchia kùk rahi pukár,
Je lage jàe nazìk ko agon den piáde már,
Eh niáon vartia amal tusáde màhe,
Dube tapávae niáon doe, sabh zimme tusan gunàh
Jiti jahàn vich pátsháh sabh ummat Rasúl kahàe,
Mil gil sabh azàb tis pher lagai paikambar áe,
Nàyab tusi Rasùl de kahìo chár imàm,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Karho munàdi jahán vich ko karai na aisa kàm,
Karan gunàh jo ummaṭi ṭinan varjan hár na koe."
The True God has ordered that the king should *in cognito*, personally take care of the poor ;
And of hermits who worship God in seclusion.
The blind, the lame, and the infirm who cannot walk.
The livehhood of these three should be fixed,
God has so ordained.
The starving people take to labour,
When labour cannot afford them enough, they take to thieving,
When arrested in the act of thieving, they are sentenced to jail,
The ruler does not inquire why the offence was committed
The offence lies with the king who did not provide a public feeding house.
Want compels to do acts whether good or bad.
The want compels to do evil deeds and adultery with another's wife.
If one have everything, wife, goods, money and food (and).
Being in possession of these, if he goes to do an unlawful act.
He is liable to punishment and should be punished as deemed fit.
The Most High has thus enjoined, action should be taken accordingly.
" The king should arrange to feed the hungry,
" To marry one who is in want of a wife,
" To advance one who is in want of money for trade.
" One who is fed by the king should be employed on work.
" Each individual should work according to his ability.
" If this is acted upon, all will do lawful acts.
" One who thus takes care of his people, deserves the name of a king.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"He should transfer his deputies from place to place.
"All plunder the world and indulge in alcoholic liquors and *kabáb*.*
"If the poor starve, the sin falls upon the king.
"When peasants grow the corn,
"In the end it should be made into three lots.
"Two lots should go to the owner and the third to the ruler.†
"If this is done, depend upon God, no one will starve.
"Through avarice the rulers rob the peasant,
"The rulers seize all the three lots, all peasants starve and run away.
"The country becomes desolate, none sows the corn.
"Men die without corn, none can live.
The surviving peasants will commence robbery.
Desolation prevails in the country, and the people run away.
Through dishonesty, the rulers have plundered the whole world.
O Imam, behold with thine eyes, thus has arrived the day-of-judgment.‡
When the world is thus ruined, its sin falls on the head of the kings.
If the hedge consume the crop, who shall call for an explanation ?
Governors get farms of the country in their charge.
The offices of Bakhshi, § Buṭái, Divan,
Qazi. Mufti, Maulvi and of their heads.
Are purchased to rob the world.
No one gets redress, all are bewailing.

---

* Roasted meat.

† This means that Government should get 33 per cent. of the landlord's share. The ratio of division between the landlord and cultivator is not stated, and it colud not be because it varies according to local circumstances.

‡ This means general ruin of the people.

§ Different offices of State under the Muhammadan Government of that time.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

If any one attempts to approach the authorities, he is kicked back by *piadas*, *

Such justice prevails under your authority.

Devotion and justice have both vanished, you are to blame for all this.

All the kings in the world call themselves the followers of Rasúl, †

After punishment of the responsible persons, the sum total of the sin will fall on the prophet.

O ye four Imáms, ye are called the deputies of the Rasùl.

Proclaim in the world that no one should do such an act.

The sum total of the punishment of the world falls on your head.

There is none else to prevent your followers from committing sins."

Guru Nanak left India for Makka in 1518 A. D., and from the above photo which he drew up there we can form an idea of the misrule and mismanagement which was then prevailing there. Imperial officers were personally entering into farming contracts with the Government, and the landowners were wholly deprived of their dues. Corruption was dominant, and no hearing was granted to the grieved party. Disorder, chaos, and desolation prevailed, and the Guru explained the Divine Laws by which kings are to be guided in the administration of the country under their charge. He also adds here that it is not only the actual offender who is punished for an offence, but his spiritual leader is also amenable for it.

What the Guru saw in his own time, appears to have continued up to the end of the Muḡal Empire. Sayad Muhammad Latif, in the preface of his History of the Punjab, counts most of the evils of mal-

* Orderlies or door-keepers.

† Muhammad the Arabian Propet.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

administration, court intrigues, and injustice practised upon the people during the Mugal Empire, and the description would apply, with an equal, any stronger force, to almost all the Muhammadan period prior to the Mugal rule.

"I have recounted to you the history of the great Mughal before he had sunk to the condition of a pensioner and a puppet. What does it disclose? Corruption, degradation and treachery stalked openly through the land. Confusion and disorder of every kind ran riot over the length and breadth of the Empire. The country was desolate, and vice, cruelty, extravagance and profligacy overspread its surface. Strife became chronic and anarchy reared its head everywhere. The money which enabled the Mughal and his Omerahs to embellish their palaces, was wrung from helpless people in the interior of the country. The land was farmed out to contractors who exercised arbitrary power to satisfy their cupidity; and these had, in their turn, to disgorge to the Imperial Treasury a portion of their plunder, if they could not bribe the officers who had access to the throne. Murders of the most horrible type, robberies of a most outrageous and shocking character, were the order of the day. Honour, justice and position were bought and sold. The rulers of the land were sunk in voluptuousness and pollution of the most revolting description, and immersed in an abyss of enfeebling debauchery.

* * * * *

The money squeezed out of the poor raiyat was wasted in expensive feasts, salaries and allowances of a multitudinous host of idle attendants, bands of singers, musicians, dancing girls, and crowds of sycophants and impostors. The court of the king was a hotbed of intrigue. The ministers were divided and party spirit ran high.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The government was rapacious, tyrennical and hated to a degree. Intestine broils and commotions, incessant bloodshed and anarchy at length undermined the great house of Tymur."

The Gurus have inculcated that there are always two sovereigns in the world and that obedience to them both is binding and imperative. Guru Gobind Singh in chapter XIII of Bichitar Natak says :—

183. "Bàbe ko Bábar ke doú,
Ap kare Parmeshar soù,
Dìn Shàh in ko paihchàno.
Duni paṭi un ko anmáno."
"The successors of both Baba Nanak and Babar,*
Were created by God Himself.
Recognize the former as spiritual
And the latter as temporal kings."

According to this ordinance the successor of Baba Nanak at present is Guru Granth Sahib, and that of Babar the British Government, and the Sikhs are enjoined to obey and to be loyal to them both. The Ninth Guru prophesied the advent of the British and the destruction of the Muḡal Empire as explained in chapter XIII. Sakhi 16th says that Guru Gobind Singh once said "All the people will fall in difficulty and my Sangat (Sikhs) will become obedient to the Christians." What that Guru said on another occasion is explained by Mr. Macauliffe at page XIX of the Preface to the "Sikh Religion" and we reproduce it here for facility of reference.

"When it was represented to Guru Gobind Singh that a Muhammadan army would eventually come to overpower his Sikhs, he replied "What God willeth shall take place. When the army of the Muhammadan cometh, my Sikhs shall strike steel on steel. The Khálsa shall then awake and know the play of battle. Amid the clash of arms the Khàlsa shall be partners in present and future bliss, tran-

* Babar was the founder of the Mugal Empire in India.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

quillity, mediation, and divine knowledge. Then shall the English come, and, joined by the Khálsa, rule as well in the East as in the West. The holy Baba Nanak will bestow all wealth on them. The English shall possess great power and by force of arms take possession of many principalities. The combined armies of the English and Sikhs shall be very powerful, as long as they rule with united councils. The Empire of the British shall vastly increase and they shall in every way obtain prosperity. Wherever they take their armies they shall conquer and bestow thrones on their vassals. Then in every house shall be wealth, in every house religion, every house learning, and in every house happiness."

Disloyalty is condemned and is severely punishable. The following extracts show the merits of loyalty and demerits of disloyalty.

The fifth Guru says :—

184. "Jis ko lùn kháe, ṭis heṭ.
" Pith na dijai jab raṇ kheṭ.
" Svami kàray hiṭ pe pràn.
" Donon lok an suyas mahán."
(Vide Suraj Parkash Ràs 3, Chapter LXI.)
"Whose salt one ears, for him.
One should not show his back in the battle-filed.
He should die for his master.
He shall be greatly extolled both in this and the next world."

Bhài Gurdas in Var XXX—14 says :—

185. Lún Sáhib ḍa kháe kai ran and lar marai su jápai,
" Sir vadhe hathiár kar variámán variám sijhápai."
" The loyalty of a man is proved when he falls in the field of battle for the sake of his master whose salt he has eaten.
He is distingiushed as the bravest of the brave who cuts the heads of his enemies."

The same Bhai in Var XXXV—II explains the effects of the salt eaten.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

186. "Khàḍhe lún gulàm hoe pìh páni dhovai,
Lùn khàe kar chákri raṇ tuk tuk hovai,
Lún khàe ḍhi puṭ hoe sabb lajja ḍhovai,
Lùn vanota kháe kai hath joṛ khaṛovai,
Vàt vatàú lùn kháe guṇ kanth provai,
Lùn harámi gunàhgàr mar janam vigovai,"

"By eating another's salt one becomes his slave; he should grind corn and fetch water for his master.
If one eats another's salt serving him, he must fall fighting for him in the field of battle.
By eating another's salt one becomes like a son and daughter and must wash off all stains on his master's reputation.
By eating another's salt in the ordinary course of business one should obey him with folded hands.
By eating another's salt in the course of a journey, one should praise him.
The sinner who is untrue to his salt, dies wasting his life in vain."

Gurbilás of the Tenth Guru says:—

187. "Namak halál náth ka karíai,
Marn jìan Asdhuj par dhariai.
Savàmi kainh jo ran madh tiyágai,
Inhàn nind nark ṭainh àgai,
Tán ko màs gìdh nainh le hín,
Namak harám ján ṭáj de hìn,
Agai suarg na ihàn yas.
Sáṭ muthi ṭan ke sir bhas.
Jo sanmukh hvai tiyágat pràn.
Safal janam ṭa ko ṭù ján.
Jiṭak rakt dhar girt suband.
Ṭiṭak barkh bhar bhugṭ mukand.

"We must stand true to our master's salt,
For life and death we should depend upon God.
Who deserts his master in the filed of battle,
Shall merit disgrace here in the next world.
Even the vuitures shall not eat his flesh,
Considering him disloyal, shall abstain from it.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

He shall deserve neither heaven in the next nor praise in this world.
Let seven handfuls of ashes be thrown on his head,
Who dauntlessly faces death
Fruitful is his birth, knowest thou
As many drops of his blood fall on the ground,
So many years shall he enjoy the bliss of paradise."

It is ordained that neither during battle, nor on any other occasion should we be afraid of death, and we should fearlessly continue to perform our legitimate functions. Guru Gobind Singh says that we cannot escape it in any way, and we must meet it with a smiling face.

188. "Jau kahiùn kàl ṭe bháj kai báchiṭ ṭán kinh kunt bikhe bhaj jaíai ?
Age hùn kál ḍhare as gájat chhájat hal jinh ṭe nas aìyai.
Aiso na kai gayo sudáv re jáhen upáv so gháv bachaìyai.
Ján ṭe na chhutìai mùṛh! kaùhn has ṭàn ki na kiyon sarnágaṭ jaiyai ? "
" If any one can save himself by fleeing from the Destroyer, say in what direction should he fly?
Can we run away from the Destroyer, Who will meet with drawn sword thundering and brandishing it ?
None has found a contrivance, O fool, by which we can escape from the wound which death inflicts.
Why, O fool, should we not cheerfully submit to Him from whom we cannot escape ?"

Guru Nanak says throughout the whole universe there is no place where Death is not. It is prevailing everywhere and none can escape it.

189. "Avai kál kahán ko jáe,
Jal, thal, mahi al kál smáe".
Páni, pawàn, agan phun kàl,
Dàharṭi kál pasària jàl,
Rav, was, mandal húe,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Dhrù Praihlàd atal hoe múe.
Jari, Sati, Nau Nàth kaháe,
Sidh chaurási kál pachàe.
Nis, bàsar ṭat dev devàla,
Kàl na chháde Kàn Gopàla.
Moni, Joni phir phir ṭháke,
Sur, nar mùe kál ke chápe,
Ràna rank na koí rahe,
Pakṛ jhot kàl sabh gahe,
Khàni chàr na raih si jag men,
Kál pasária bandhan pag men,
Mir, Pìr Sàdiq ar Salak,
Khalqat mare sada ṭhir Khàliq.
Jo dìsai so sagal sidhávai,
Kàl sabal nahin chhuttan pávai,
Chaudàh ṭabak kálke vas,
Kàl chhàd kiṭ jáiai nas,
Kál jallàd sabho jag kháya,
Trai loik maih raihan na pàya,
Kàl vas bhae Ràm Ràsul,"
Bar sar Nanak kál qabùl,"

"When death comes whereto can one flee?
Death is pervading the waters, lands, ether and the sky.
Water, fire, and air are themselves Death.
The net of Death is spread all over the earth.
The sun, the moon, and the constellations are all subject to Death.
Dhru, Praihlad having become unmovable died.
Celebates, Satis, * those who called Nau Naths, (and)
Eighty-four Sidhs have all been digested by death.
Day, night, shores † temples of gods,
Krishna and Gopala are not left by Death.
Monis have tired by births and re-births.
Gods and men have been chopped up by Death.

---

* Truth-speakers.
† Banks of holy rivers.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Neither the king nor beggar shall remain.
Death shall force them all away.
The four khànis* shall not remain in the universe.
Death has chained their feet.
Mirs, Pirs, Sadiqs, Saliks (and)
All creation shall die, the Creator only being eternal.
All that is visible shall perish.
Death is too powerful to escape from.
The fourteen Tabaqs,† are under the control of Death.
Where can we flee to escape from Death?
The Executioner, Death, has eaten up the whole universe.
No one has been able to remain in the three worlds.‡
The Rama and Rasùl were over powered by Death.
Nanak himself will also submit to Death."

Leaving apart the question of devotees, the best mode of death is to fall fighting in the field of battle. It is called the crown of martyrdom and is the most meritorious, but the battle should be for the sake of one's master and with a clear conscience, love, and sincerity. One who gains this crown attains, on change of this corporeal body, a much higher and blissful life so eagerly aspired to by many. When writing his opinion on the translation of the Bhágwat produced before him the tenth Guru added his supplication to the lord God.

190 "Ab rijh kai deho vahai ham ko, jab bhaw bhakhan jor karon,
Jab áyú ki audh nidán banai
At hi rań mai jab jujh maron ॥"
"Now be pleased and grant me the same boon for which I entreat with folded hands,

* Four classes of creation as explained elsewhere.
† Fourteen gradations of creation as explained in this chapter.
‡ That is the three worlds, viz., heaven, the earth and the sky, and (2) in other words, earth and heaven.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"That when the end of my life comes, I may die fighting in a mighty battle."

At the same time the same Guru explains what is a meritorious life.

191. "Dhann jío ṭenh kó jag mai mukh ṭé Har, chiṭ mai juhd bichàrai,
Deh aniṭ, na niṭ rahai yas náv chaṛhai bhav sàgar tàrai,
Ḍhìraj dhàm banay ihai ṭan, budh su dìpak jayon ojiárai,
Gayánaih ki badhni man hàth lai, káṭarṭa kuṭwár buhárai."

"Blest is his life in this world who repeats God's name with his mouth and contemplates war in his heart.
This body is perishable and shall not live for ever, man should embark in the ship of fame which carries across the ocean of the world.
Let this body be made the house of perseverance; light thy intellect like a lamp.
Take thy mind, which is the broom of Divine knowledge, into thy hand, and sweep away the filth of timidity."

The Guru teaches that the advantage of this life is that man should enlighten his mind by the Divine knowledge; that this body is perishable; and through that knowledge he should ever repeat the name of God and be ready to fight and die for the sake of truth or *dharma* without any fear at all. And to be loyal and true to the salt is our *dharma*.

There is a copious code of morals scattered over our sacred scriptures, and it would greatly increase the bulk of our work, if we were to give quotations and examples on each head. True righteousness is inculcated. Whatever we do we get an impression thereof on the tablet of our forehead, as if it were an inexhaustible record-keeper on which all we have done throughout the whole of our life is recorded. *Prima facie* it seems an incredible assertion, but a moment's thought will assure us of its accuracy.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

We read by rote or otherwise large books, poetry, music, many foreign languages, etc., etc., and they all become impressed on the tablet of our forehead. When we forget any word or subject, we close our eyes or look a little inward. Then all the books are at once laid open before our mental eyes, and immediately we glance over them. Can our forehead contain so many books and records? No, it is merely an impression which comes into instantaneous display. This impression is made upon our forehead when we read a subject, and the deeper the impression is, the longer is its durability. A gramophonic record is but a poor example. The impression of voice or sound it gets lasts for a long time. If we look at a record it is merely a circular plate, but when all the necessary appliances are set in motion the impression of the record will, to the astonishment of the ignorant, speak out like a living being. It will astound them all the more, if the voice of the speaker, though dead long ago, is recognized. Similarly, the impressions of all our actions are taken and preserved on the tablet of our forehead, not only of our corporeal forehead, but also on that of our subtile body. However, there is a difference between the capacity of a gramophonic record and that of the record of our forehead. The former can hold only one impression while the latter can contain impressions upon impressions to any number. The subtile body is indestructible as long as the whole manifestation of Nature exists, and wherever that subtile body goes, the impressions made upon the tablet of its forehead in its former existence are carried along with it. The knowledge of the fact that they were really so made can only be gained if we possess similar appliances like those of a gramophonic machine to set the plate in motion so as to reproduce those impressions just as a gramophone does. These appliances are nothing but the attainment of spiritual knowledge.

It may also be noted here that the impression of all our thoughts, actions and words is instantaneously,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

just like messages through wirless telegraphy, conveyed through ether to the Divine Record Room in heaven, whose records are indelible and will be read out to us on the day-of-judgment when we appear before God, as Guru Nanak in Ram Kali ki Var says :—

192. "Lekha Rab mangesia baitha kadh vahi,
"God shall open the deed-book and call for accounts."

There are various electric powers in the Universe. They are worked through their respective plants and batteries, just like the wireless telegraphy. There is an electric battery within us which corresponds with the one in the heavenly record-room, and transmits there all the details and particulars of what we think, do, or speak.

We have to reap the fruit of our actions in this life as we all know, and similarly our future life is moulded according to the sum total of these actions. Our attachment to worldly things does not allow us to attain haaven and, therefore, brings us back to the world in one form or another according to the result of our actions. It may be good or bad, happy or miserable, and this is what is called Transmigration. And it is this which explains the many differences and irregularities in various conditions and stages of life which we meet with in this world. However, there is no eternal hell or eternal condemnation for a sinner. The soul which has once been created, must continue to exist in one form or another as long as the whole manifestation exists. She may have her days happy or miserable until she again reverts to the same Divine Essence which is the source of her emanation.

With a view to have happy days and emancipation after this life, man must perform all his duties as sacred and binding obligations imposed upon him by the Creator. His wife, children, relatives and others dependent upon him, should be considered as so many sacred charges committed to his care by the Lord God, and it should be

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

his bounden duty to look after them, to maintain them, and to teach them a virtuous mode of life.

As a member of society, it is man's duty to lead an ideal social life. He should work towards the establishment and development of universal harmony. And his political duty is, that he should remain faithful to his sovereign, and help him and co-operate with him in carrying out the administration of the country. The good Government of a country depends both upon the king and the people. There should be mutual trust and confidence. The king is as a fater to a family and the people as members thereof. As the prosperity of a family depends upon its internal peace, good management and the united action of all the members thereof, so the real prosperity of a country depends upon the united action of the king and his people in the work of administration.

Briefly these are the various domestic, social and political functions which must all be performed for carrying out the great work of God. Everything should be done for God and nothing for one's own selfish ends. Everything done should be done righteously in a God-fearing spirit withount any anxiety and wish for its fruit. Implicit faith should be placed in God and every thing should be left to His will. And to sum up, a man should go on discharging his duties, duty to God, duty to himself, duty to his family, duty to society, duty to his sovereign, duty to his country, duty to huminty in general, and duty towards the animal creation. At the same time, he should not expect the fruits of his works, which will spontaneously come to him in proper time. These works are like seeds sown which will germinate, grow and bear fruits in their proper season as is the case with other seeds. However, the love for, and attachment to, worldly things and the desire of gathering fruits of our works, subject us to another birth in this world. The destiny, which we call fate, is based on these actions for the next life. Guru Nanak says :—

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

193. "Sir sir lekh alekh da uṭṭam madham ján,
Karmi ápo àpni mosṭak bhae nishàn."
All bear marks, good or bad, made on their foreheads by God,
According to their respective actions."

In Rag Sorath the same Guru says :—

194. "Sarb jía sir lekh dhuràù bin lekhai nàehin koì jío
Ap alekh qudraṭ kar ḍekhaì hukm chaláe so jìo.
"All creatures have their fate written by the Divine Court, none is without fate.
He (God) Himself is without fate and witnesses His own manifestation ; it is He alone Who commands."

The second Guru in Var Malar remarks that the fate is not recorded by pen and ink but by some other means.

195. "Hukmi likhai sir lekh vin qalm masvàuiai".
"The fate is recorded on the head by His command without pen and ink."

The actions of our present life are also great fectors in affecting the result of our past actions, in increasing happiness, minimising misery and *vice versa*. However, with a view to attain emancipation, the attachment to worldly things should be altogether annihilated and worldly desires should be given up altogether. Duty must be performed as a behest from God, but the desire or expectation of its fruit or reward should be abandoned as Guru Nanak says.

196. "Akhi Nanak shah sach sunho Bahav Din Pir.
Hindu Musalmán due * * *
Tìja mazhab pak hai nek bad ṭo dúr,
Bhale bure dargàh vich varan na milḍe dúr,
Bhala bhaliái garbia mo sam avar na koe,
Bura buriái saihmia nich karm baih roe,
Ḍoven rahe jahàn vich ḍhur na pahuche jáe,
Nanak kahe Bahav Din haumai rakhe arae,
Tija mazhab sach hai márfaṭi man már,
Nek bad ḍoe rah chhad hardam Kháliq sàr,
Nek bad ḍoe gàdṛe chalḍe gádi rahe,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Donon phàthe ràh vich chhùte ján Aláhe,
Lìhe líhe gàdi chale líhe chalan kapùṭ,
Ṭinon líhe na chalan Singh, súrma, sapùṭ."
Hear, O Bahav-ud-Din, the true saying of Nanak Shah,
Hindus and Muhammadans both * *
The third religion is pure, being above vice and virtue.
The virtuous and the wicked are kept away from the Divine Court.
The virtuous becomes proud and thinks none else equal to himself.
The wicked being afraid of his vice bemoans and lags behind.
Both remain in this world, none reaches the destination.
Nanak says, O Bahav-ud-Din, egotism thwarts them in the way.
The third religion * is true, it subdues the mind through Divine knowledge,
Abandoning both the vice and virtue becomes one with God.
Vice and virtue are two carts which require a cart-track to go upon.
Both clog in the way and Divine knowledge can extricate them.
Carts follow tracks, and unworthy sons beaten path,
The lion, the warrior, and the worthy son require no beaten path."

This is the essence of the philosophy of Guru Nanak. He inculcates that the desire for good or fear of punishment for evil become obstacles in the way of our progress to heaven. Our hopes and fear are the cause of transmigration. The Guru enjoins righteousness and rectitude and the performance of all worldly functions as one's sacred duty imposed by God, abandoning desire for reward or fear of punishment. At the same time he says

* Khálsa as will be explained in the following chapter.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

that the mere adherence to the old custom of forefathers without making any distinction between right or wrong, adaptability or unsuitability to the times, is wrong ; and that it is incumbent on each individual to chalk out his own way which he thinks to be the best. Hindu and Muhammadan religions are both denounced for warring upon each other merely from the religious point of view. The Guru says that his religion is superior to both, and we are going to discuss it in the next chapter.

CHAPTER XXVII.

The religion of the Gurus.

The religion which was founded by Guru Nanak was clearly explained by him at Makka. He proclaimed there that his sacred mission which he was entrusted with by the Lord was that he should travel throughout the whole world and proclaim a religion which should recognize no worship but of the one, and the only one Lord. He says that there are four Vedas corresponding to the four books as explained in Chapter XXI, that these Vedas were revealed from time to time as respective spiritual laws for the four Yugas or eons into which time is divided ; that the Atharvan Veda was the law for the Kalyuga, or the present age ; that the Quran was but a translation of the Atharvan Veda suited to the time and clime in which Muhammad was born; and that the religion of the Guru was based on the true 30 (thirty) *siparas* of the Quran or Atharvan Veda, the essence and purport of the other three Vedas, *i. e.*, Rig, Sam, and Yajur, with six additional *paras* or parts which to Guru Nanak were especially granted. Thus the religion of the Gurus is the essence of the religions which have been, or will ever be, in existence.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The cause of the Guru's mission has already been explained in Chapter XXI. The Guru says that the Lord God has ordained that any one who administers justice, shall be the Lord of Deg* and Teg †. By the word *deg* he means land which yields food for all creatures; and by *teg* temporal sway. And that whoever having got all this still does injustice and covets more wordly wealth shall be deemed to be labouring under the influence of Satan, and shall, in consequence, have to be put in chains and thrown into the infernal regions. The Guru says that the Lord God maintains one hundred and eighty thousands of prophets and Avtars in addition to many other holy persons who were, from time to time, deputed before the advent of the Guru to lead the people to heaven by the practice of righteousness, and rectitude, but they all fell a prey to worldly temptations, misled the world, and caused the human race to whirl into the never-ending circuit of transmigration. Moreover he says that since the advent of the Arabian prophet a new racial dissension for Rama or Rasul has been created between the Hindus and Muhammadans. The Hindus advocate Rama as their incarnation of Vishnu whom they consider to be their redeemer and liberator, whereas the Muhammadans assert Muhammad to be their saviour. This contention and the consequent separation of the two people has been the cause of immense and unlawful bloodshed. Partisans of both are therefore constantly going to hell, which greatly displeased the Lord God. It is on that account that the first Guru was sent and entrusted with the mission to save humankind from hell by preaching that all extraneous worship is to be discarded, and by proclaiming that the creation of the whole universe has been from the Divine essence; that every human being, without distinction of caste, colour, or creed shall find re-union,

* Literally a big kettle for cooking food, meaning a public kitchen. Here it means the earth which produces food for the world.

† Literally sword, which is an emblem of power.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

with the Lord only by the repetition of His name and regulating life strictly according to His behests. Otherwise, he says, all other persons, whether Hiudus or Muhammadans, shall on the day of judgment be sent back, to be whirled round and round by the wheel of transmigration.

Therefore according to our Guru's asssertion the Khálsa religion is the only true and pure religion by which all the other religions in the world have been superseded according to God's own will, beause this religion alone is strictly in conformity with the wishes of the Lord God.

The pilgrimage to Makka was undertaken by our Guru under Divine instructions, because, he says, it being the central shrine and religious head-quarters of the Muhammadans, the then ruling power in the greater portion of the known world, it was quite necessary that the truth shou d be explained to the guardians of the shrine, as they were, at the time, religious leaders of the Moslem world. The religious discussions were very lengthy, and in course thereof the Guru was required to repeat Kalmah or creed, "La ila illa Allah, Muhammad Rasúl Allah," "There is no God but one and Muhammad is His apostle" because the guardians of the shrine said that it was necessary for his protection and also for the attainment of paradise. To this the Gurn replied that "Kalma" was "La ila illah Allah" (there is no God but one God); that the name of Rasúl (apostle) should not be added to it, because in God's manifestation there were thousands of such apostles none of whom was entitled to have his name added to that of the great Lord God.

197. "Keṭe lakh paikanbrán ummaṭ lakh aoel,
Kalmàh ik Khudae hai dùji darog bagoe,
Vàhid la sharìk hai panj ṭan pák Khudáe,
Nàhe namuna jis da be chogún kahàe."
"There are hundreds of thousands of prophets with billions of followers,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

(But) Kalma is only the one God, every thing else is entirely false.
He is one without a rival, free from the five elements.*
There is nothing to compare Him with and therefore He is called incomparable."

It was said to the Guru that God's light was manifested only in Muhammad (the apostle) whose equal, they said, there was none, nor will there be any. To this the Guru replied that the only object of adoration was the Lord God who was the source of all light, that His Court was beyond description, that He had millions of Muhammads, and that He was competent to create and annihilate millions of such Muhammads in the twinkling of an eye.

198 "Balan chirág bianṭ lakh bisme hoe bianṭ,
Vada nùr saláhìai jis ṭhín bhae ananṭ,
Aftáb Mahṭáb lakh uṭ paṭ ànkh farak.
Ek palak ke anṭre uṭ paṭ khapaṭ apàr,
Lau báli dargáh da keṭa karún shumár,
Kaho Muhammad ik ṭum dargah kaí apár,
Upjaih nùr Khdae ṭe khapṭ na láge bár."
There are millions of lights burning and millions are extinguished.
The great "Light" should be praised whence innmerable lights have emanated.
From that light one lamp was lighted and from that one millions of others had their light.
Millions of suns and moons He can create in the twinkling of an eye.
He can also create and destroy an innumerable number of them in the twinkling of an eye.
How far can I give you a description of the Divine Court?
You say there is but one Muhammad, whereas in the Divine Court they are beyond calculation.

---

* God is the only pure spirit, being unmixed with the five elements which form the whole universe.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

They spring up from the Divine Light and can be annihilated in no time."

Thus the Guru explains that it is a mistake, nay derogatory to the Divine power to say that there is only one Muhammad. He has proclaimed again and again that there is only one God and his prophets, messengers and the like are innumerable.

The true teachings of our Guru are that there is only one God who is the common God of the whole universe. Therefore any addition to His name, that such and such person or prophet shall act in His Court as redeemer, saviour or the like, is most injurious in the interest of humankind, because a particular people who accept that person as such become antagonistic to those who do not agree with their views or adopt him for their leader likewise. These are called religious differences or limits and they have been the cause of immense bloodshed and oppression in the world as history will show. Guru Nanak says :—

199. "Hindu Mussalmán doe Bábe Adam de farzand,
Larde haddan banh kar sach bhuláin pand.
"Dargáh or na páeni jo karde dáve kúr,
"Dava Ram Rasùl kar lar marde hunde kùr."
"Hindus and Muhammadans are both sons of Adam,
"Having forgotten the true advice, they fight for limits.
"Those who lay false pretensions, shall not be allowed to enter the Divine Court.
"Setting forth their claim for Ram and Rasùl respectively, they fight and die and are adjudged to be false."

Again the Guru says that the fight between the Hindus and Muhammadans on account of their religious differences is quite useless and injurious to both of them.

200. "Dohan dava pakria marde jhagar gavár,
"Thaikan chúlán báns jion átish paida hoe,

*It means that Hindus and Muhammadans have fixed their religious limits, and they fight with those who prefer to remain outside those limits.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Aṭish gussa shaiṭan hai jal bai marḍe ḍoe."
"Both of them persist in their claims; the fools quarrel and die.
"Their striking against each other produces fire like bamboos.
"Fire of anger is Satan and burns them both to death."
The creation is of four different kinds, and man is at the head of them all.

201. "Lakh chauràsi ummaṭi sirji àp Alàh,
"Gúna gún upàe kai kiṭias phersalàh,
"Ikke pàk Khudae hai sir shàhàn patshàh,
"Binna vazìre ràj hai agam bianṭ aṭhàh,
"Dùji qudraṭ sàj kai kìṭi ádam rúp,
"Kàn, haivàn, nabáṭ ṭrai sir ṭinon ke bhùp."
"Eighty-four lacs of species of life were created by God himself.
"Having created them in various forms and shape, He arranged them in a fit order.
"There is but one sacred God who is the King of Kings.
"He sways without an adviser, and is invisible, boundless, and fathomless.
"Having made the manifestation, He created man,
The head of all the other three, the minerals, the animals and the vegetable world."

The Guru inculcates that all human beings have one soul, and simiiar bodies made of the same five elements, but the ways of Satan are different and numerous.

202. "Ikḍú Adam lakh kar lakhon lakh asankh,
"Ikko jussa rùh ik ràh shaiṭàn bianṭ."
"From one man He made millions and from millions billions and trillions,
"They all have similar souls and bodies, but the ways of Satan are numerous."

Again he says that the Hindus and Muhammadans are both created by the same Lord, but the faithless fight

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

with each other respectively asserting that they are the followers of Ram or Rasúl.

203. " Bande ik Khudae de Hindu Mussalmán,
"Ḍáva Ram Rasúl kar laṛde be imán."
"Both the Hindus and Muhammadans are created by the same Lord,
"But the faithless fight with each other claiming to be the followers of Ram and Rasùl."
The Guru forbade us to have any such claim.

204. "Sahib hikko ráh doe Hindu Mussalmán.
"Ḍávai uṭṭe laṛ marai raibia Khudàe amán.
"Nanak dàva chhadia jag vich varṭai khair.
"Na káhù son ḍosṭi na kàhù son bair."
"The Lord is one, but but Hindus and Muhammadans have two (different) ways,
They fight and die for their respective pretensions, forgetting the godly faith.
"Nanak gives up this claim, peace and order shall prevail in the world.
He has neither friend nor foe."

Guru Nanak says that the claim of mankind to be followers of a particular prophet has been the sole cause of religious dissensions and the root of all evils in the world. When such a claim is given up, the real fact will stand that all are followers of, and believers in, the same Lord God, and then all hostile religious feelings will, as a matter of course, disappear. The Guru in laying the foundation of the Khálsa religion has abandoned that claim and preaches the practice of righteousness and the recognition of but one Lord God as the only object for love and veneration. The Guru condemns the Hindu and Moslem forms of *sunnat*, namely, circumcision and boring of the ear. He says :—

205. " Hindu Mussalman ḍoe zarb lagávan ḍoe,
" Sáhib zarbon báhra rav riha vich loe. "
" Hindus and Muhammadans both impress their stamps.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"The Lord God is beyond these stamps and is pervading the whole manifestation."

The faith inculcated by our Guru is that whatever God does He does it aright and any sort of tampering with it is an act inconsistent with our faith in Him. He made man perfect in all respect and did not commit any mistake. In Sri Rag, Guru Nanak says :—

206. "Bhullan andar sabh ko abhul Guru Kartár."

"All are to err, but the Guru Creator, is above error."

With regard to circumcision it said that if it were a Divine order in any way necessary, it must have been pre-arranged by Nature and man must have been born circumcised. Guru Nanak adds that the true *sunnat*, observance of which is imperative on man, is the preservation of the hair, which will be recognized in the Divine Court as the true standard of faith in God.

207. "Sachi *sunnat* Rab di mù lai áya nál.

"Jo rakhe mù amánṭi so khàsa banda bhál,
"Phir gia dargàh vìch age rakh nishán,
"Hor dargàh dhoi na laihan, * *
Aval *sunnat* mu hai sir par rakhe joe,
"Pávai maráṭab sayadi vada rakhisar hoe."

"True Divine (*sunnat*) is the hair with which one is born.

"Recognize him as true servant of God who keeps the hair in trust,
"That hair shall be a standard for him to enter the Divine Court,
"All others shall not get entry there. * *
"The first *sunnat* is the keeping of the hair on the head,
"It leads one to an exalted position and sanctity."*

Before continuing our discussion any further, we deem it proper to record here some remarks about the

* Literally Sayad which is the sacred caste among Moslems, and Rakhishar a higher order of Hindu devotees.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

sanctity of the hair and about its necessity as it was recognized in times of yore. The custom of shaving clean among Hindus while attending their holy places on pilgrimage, appears to have come in vogue owing to the fact that the hair was held to be sacred and the offering of a sacred thing at a holy place was, of course, considered to be very meritorious. A reference to the Old Testament will show that the growing and offering of the hair was considered most meritorious among the Israelities also. The customary rite of shaving always observed at Makka by the the Muhammadan pilgrims, is nothing but an imitation of the Hindu custom or relic of the old religion of the Arabs. The Gurus recognize no such custom and proclaim it to be against the Divine will.

The doctrine inculcated by the Gurus is that God has not created any thing which is useless. He is the greatest philosopher. Guru Nanak says :—

208. "Hikmat lakh hakìm mil sàhib tul na koe."

"The wisdom of even a hundred thousand philosophers does not equal that of the Lord God."

He is infallible and never errs. The wisdom and precision with which he made and maintains the manifestation are wonderful. They are to some extent detailed in Chapter XXIII, and the purpose served by the hair is also briefly mentioned therein. It is unnecessary to repeat it here. The growth and maintenance of the hair on the head are essential for the health and protection of the brain. The removal of hair exposes the brain to climatic effects, and the matter which serves the bodily system otherwise, goes to waste by merely trying to make up the deficiency. The growth of hair never stops until it reaches its natural length, and when it is cut, nature exerts itself by an extra supply of nutrition to gain that length. By its removal we presume that God has erred in producing it, and we correct that error. Is not this a gross insult to the Lord God? Those who have been able to study the formation of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

human body have admitted that the materials of which the hair is formed are such that it possesses the quality of protecting the body both against cold and heat—it is a non-conductor. When the climate becomes cool, its warming property comes into operation, but when the climate turns hot, it at once counter-operates as a great and healthy cooler. The extent of the growth of the hair is limited to the exact requirements of the specific parts of the body, as well as to the requirements of clime and time. The greater the necessity, the larger is the growth. The brain is the most important as well as the most delicate functionary, requiring a comparatively larger amount of natural protection from climatic influences, than any other part of the body. The growth of the hair on the head is, therefore, comparatively much larger. It was unnecessary for the palms, soles, and eye-lids to have the hair, so they are altogether devoid of it. The sages of yore had studied the subject much more thoroughly and deeply than the modern philosophers, and therefore they had ordained the keeping of the hair intact.

As far as we have been able to ascertain from history, it appears that in Persia and Europe the hair was ever worn entire in its natural growth ; that it was held to be most sacred ; and that to cut or shave it meant degradation from the high social position held by the wearer thereof. Some of the authorities on which we base our assertion, may be quoted here for the information of our reeaders.

Herodotus, who was born about 484 B. C., tells us that when the Argives were defeated and lost Thyrea, they "shore their hair, which they formerly wore long and bound themselves under a curse not to let it grow again till they had recovered Thyrea, and forbade their women to wear gold ornaments." He also says that the Babylonians "wore their hair long and swathed their heads in turbans."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Again in explaining a stratagem of Zopyrus, the same author says that he "clipt his hair close" to show that he was disgraced by Darius when he was besieging Babylon. Further on that famous historian says that "the death of Masistius was considered such a blow that it was bewailed by the whole army, corps after corps taking up the dôle of their Adonis, till it resounded through all Bœtia, and horses and men were ordered to be shorn and shaven as a sign of public mourning; for Masistius, next to Mardonius, was considered the greatest man in the army."

Arrian in his History of Alexander's expedition into India about 317 B.C., tells that the "Indians suffer their hair to grow." Curtius says that "Indians never shave" and Solinus informs us that "Indians wear their hair very long and daub it of a blue or sky colour." Strabo says that "Indians suffer their hair and beards to grow without cutting, and dye them of various colours by way of ornament."

Tacitus in his description of the Germans explains that they wore "long and braided hair, tied in a knot at the top of the head."

The Vishnu Purana in section 3, while speaking of Sagara, says that "being vexed at the loss of his paternal kingdom, he vowed to exterminate the Haihayas and other enemies who had conquered it. Accordingly he destroyed all the Haihayas. When the Sakas, Yavanas, Kambojas, Paradas, and Pahlavas were about to undergo a similar fate, they had recourse to Vasishta, the king's family priest, who interposed in their behalf and representing them as dead, he addressed Sagara as follows:—"You have done enough, my son, in the way of pursuing these men who are as good as dead. In order that your vow might be fulfilled, I have compelled them to abandon the duties of their caste, and all association with the twice born." Agreeing to his spiritual guide's proposal, Sagara compelled these tribes to alter their costume. He made the Yavanas shave their heads, the Sakas shave half

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

their heads, the Paradas wear long hair but shave their beards, and Pahlavas wear their beards long but shave their head, and so on.

Very reliable and incontestible authority proves that formerly the hair was worn long and intact as a sacred duty in Europe, before or about the beginning of the Christian era, but later on by degrees the custom of shaving came into vogue.

Several foreign authors who visited India some time before the Christian era, testify to the wearing of long hair by the Indians. And according to the Greeks the criminal punishment considered most infamous and humiliating, was the shaving of the head. The Vishnu Purana, one of the sacred books of the Hindus, also proves the sanctity of the long hair and the degradation following its loss. Other Hindu books also, such as Manu-Simriti, Mahabharta and Ramayan, affirm that the cutting of the hair of a soldier or kshatria was considered as tantamount to cutting his head. There are still some tribes who are neither Hindus nor Sikhs, but the long hair with them is very sacred and its loss or emoval means excommunication from their brotherhood. For instance, the inhabitants of Baluchistan and Sistan, though Muhammadans in religion, still wear long hair and will not cut or shave it on any account. The Aryan Hindus and other inhabitants of India had to grow and maintain their hair as the most sacred religious duty. The old Budhist sculptures, which have recently been excavated in the northern frontier, clearly prove that the old Budhists wore their hair long. The modern Budhists in Tibbet, Burmah, China, etc., still follow their old custom of maintaining the hair long. The custom of shaving among the Hindus is only of a recent date. We cannot yet positively say when this custom was introduced, but it apparently dates from or about the advent of the Muhammadan rule in India.

Considering all that has been said above, it is quite erroneous to assume that Guru Nanak used to shave or cut his hair. His picture shows that he wore a knot

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

of hair on the head beneath his head-dress, and a long natural beard. The rising shown on the top of the head was nothing but the knot of hair. And it is absolutely proved from his conversation with the successor of Shaikh Sharaf at Panipat, that Guru Nanak never used to shave his head.

Sri Chand, the eldest son of Guru Nanak, formed the sect of Udasis, who were, following the example of the Guru, strictly forbidden to cut or shave the hair on any part of their body. The punishment for cutting the haior was no less than an utter and eternal excommunication from their fraternity.

An inquiry at Dera Baba Nanak, in the district of Gurdaspur, where the descendants of Guru Nanak reside, shows that the custom of wearing long hair was preserved in the family of the Guru for a long time, and its discontinuation is only of a recent date. All were required to wear the hair intact, although their name was without the appendage of "Singh" which was not assumed by the Sikhs until the time of Guru Gobind Singh.

The successors of Guru Nanak also wore their natural hair intact as their pictures prove. The fifth Guru inRag Súhi twice says that he may use his hair (kesha) for a chavar (cow's tail) over the Saints. By this he means that the most sacred thing he has is the hair on his head, which he may use for the most sacred purpose, namely, the service of the Saints.

The doctrine of the Sikh Gurus may be summarized as follows :—

1. The fatherhood of God, and universal brotherhood of man.
2. No worship but of the Lord God.
3. The hair and body to be kept intact.* No circumcision or boring of the ear or nose to be allowed.
4. Complete surrender of self to God.

* As regards paring the nails, we have not yet come across any authority one way or the other.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

5. To work in good faith as a duty imposed by God, giving up fear for a bad result and abandoning hope of reward for a good result.

These are the main principles on which their religoin is based. If the religion of the whole world consists of the following items, then all dissensions on that head shall cease :—

(*a*) Belief in the one true God.
(*b*) Rejection of idolatry.
(*c*) Rejection of the worship of intermediary agency between God and man.
(*d*) Implicit surrender of one's will to God.
(*e*) The practice of righteousness and rectitude.
(*f*) Fatherhood of God and universal brotherhood between man and man.

Of course these principles alone can form a catholic religion, and even the Arabian prophet also admits it. If there is belief in God, and implicit surrender of the will to Him, the believer, as matter of fact, must have faith in the soundness of His designs and the make of the human body. Then there will be no circumcision and shaving of the hair. This will bring the whole human race on to the same footing in regard to their faith and outward appearance as was the case during the ancient times. The assimilation of other subordinate and auxiliary rites is a matter of not much importance, and can be effected with no difficulty.

The religion of our Gurus is a grand catholic religion and is intended and designed for the whole world. They preached their gospel as maintained in the heavens, and it is the essence of all the scriptures whether revealed to the Hindus, Jews, Christians, Muhammadans, or others. There are a great many discussions about the authenticity of the existing scriptures on earth, and the custodians thereof are generally accused of, and charged with, dishonesly tampering with their respective original revelations. It is beyond our province to enter into such detailed discussions, and it is our duty to inform the reader

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

that wherever the Gurus have referred to the Vedas or Books or other scriptures they take and mean them as originally revealed. We give below a few specimens of the scripture which was acted upon by the Gurus and which is often referred to by Guru Nanak.

Hadis.

209. Mussalmàn kahàvan mushkal je hovai ṭán Mussalmàn kahàvai.
Aval aul ḍín kar mitha, maskalmàna mál musàvai,
Rab ki razáe mannai sir úpar Karta mannai áp gavàvai,
Hoe Mussallam ḍín muhàṇe maran jivan ka bharm chukávai.
Nanak sarb jia mihramṭ hovai ṭán Mussalman kahávai.
"To be called a Mussalman is difficult, one should call himself a Mussalman, if really he is so.
"Let him first love the faith of Saints, then put aside pride and pelf as rust is removed by a file.
"Let him resign himself to the will of the Almighty, accept the Creator, and give up his own self.
"And becoming firm in the faith of his religious pilots, let him dispel illusion of death and life.
"O Nanak, he alone who is merciful to all living beings, deserves to be called a Mussalman."

Ait:—

210. "Mihr masìṭ, sidq musalla, haq halál quràn,
"Sarm sunnaṭ, síl roza hoh Musalman,
"Karni ka'ba sach pír, kalmán karm nimáz,
"Tasbi so ṭis bháv si Nanak rakhai láj."
"Make mercy thy mosque, sincerity thy prayer-cloth, what is just and lawful thy Quran,
"Modesty thy circumcision, meekness thy fasting, and thus thou shalt be a Mussalman.
"Make right conduct thy Kaba, truth thy religious leader, and let good actions be thy creed and prayer.
"Let the will of God be thy rosary, O Nanak, and thus the Lord will preserve thy honour."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Sùra :—

211. Haq práia Nanka us sùar us gâe,
Gur pìr hàma tàn bhare jàn murdár na khàe,
Galli bhishṭ na jàiai chhutai sach kamáe,
Màran páhe harám maih hoe halàl na jàe,
Nanak galli kúṛ í kúṛo pallai páe.

"O Nanak another's right is forbidden as is swine to the Muhammadan and kine to the Hindu.
The Guru and Pir (spiritual guides) will only bail for him who does not eat carcase.
Paradise cannot be attained through words of mouth alone, salvation can only be obtained by practice of righteousness.
A forbidden food does not become lawful if cooked with nice spices.
O Nanak by dealing in falsehood, falsehood must be the result."

Sùra.

212. Jinán sach pachhánia pausan bhishṭi jàe,
Haq haláli khvána sach ṭinàṛe bhàe,
Jor na kíjai kisí par uṭṭum madham nà koe,
Hindu Musalman non dohàn nasìhat hoe,"

"Those who have recognized the truth shall go to paradise,
They subsist on lawful earning, love truth.
Do not oppress any one, there is no difference between man and man.
This is advice both to the Hindus and the Muhammadans."

Advice for the Hindus.

Guru Nanak says it is of no use whatever to Hindus to wear the sacerdotal thread, because it is subject to destruction, and on his death the wearer goes away without any such thread. Instead thereof he says that there should be a thread of high morals and of the repetition of the name of the Lord. When at the age of about eight years, he was, according to the religious custom, re-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

quired to be invested with a Brahmanical thread, the Guru uttered the following hymns and declined to wear it.

Ait :—

213. "Ḍaia kapáh santokh súṭ jaṭ gandhi saṭ vat,
"Eh janeú jia ka haí ṭa pànde ghaṭ,
"Na ih ṭutai na mal lagai na ih jalai na jáe.
"Dhann su mánas Nànaka jo gal chale pàe."
"Make mercy thy cotton, contentment thy thread, continence its knots, and twist it with truth.
"O Panda, such is the sacred thread for the soul, if thou hast put it on,
"Such a thread will not break nor be soiled nor be burned, or lost,
"O Nanak, blessed is he who departs from this world with such a thread on his neck".

Hadis :—

214. "Chakaṛ mul anàia baih chauke pàia,
"Sikha kan chaṛàia gur Brahman ṭhia,
"Oh moa oh jhaṛ paia veṭagga gaia,
"The thread is purchased with four kauṛis (shells) and is put on seated in a square.
"Then the priest whispers instructions that Brahman is the Guru.
"The wearer dies, the janeu falls, and the soul departs without it."

Ait :—

215. Lakh chorìán lakh jàrián lakh kúṛiàn lakh gal,
"Lakh thagáin paihnámiàn rát dinas jìa nàl,
"Ṭag kapàhon kaṭíai brahman vataí àe,
"Kuh bakra rinn khàia sabh ko àkhai pàe.
"Hoe puràna sutìai bhì phir páiai hor.
"Nanak ṭag na tut i je ṭag hovai zor,
"Náe manniai paṭ upjai saláhi sach sùt.
"Dargaih andar pàìai ṭag na ṭùtas pùt."
"Though countless thefts, countless unlawful intrigues, countless falsehoods, countless abuses,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Countless robberies and villanies are committed against fellow creatures both day and night,
"Yet the cotton thread is spun and the Brahman comes to twist it.
"To complete the ceremony they slaughter, cook, and eat a goat and then all say put on the thread.
"When it becomes old, it is thrown away and another is put on again,
"Nanak says, the thread will not break if it be really strong,
"The faith in the name of the Lord produces honour (cotton) and His praises true thread.
"Such thread shall be worn in the God's court, and it does not break."

After this the Ait explains that thread is put on the neck, but the priest has no thread on other parts of the body and commits many sins.

216. "Ṭag na indri ṭag na nári,
"Bhalke ṭhuk pavai niṭ dári,
"Ṭag na pairi ṭag na haṭhi,
"Ṭag na jihva ṭag na akhi,
"Ve ṭaga ápe vaṭai,
"Vat dháge avrán ghaṭai,
"Lai bhàṛ kare viàhu,
"Kadh kàgal dase ráhu,
"Sun vekho loka ehn vidàn,
"Man andhan non sujàn,"
"No thread is put on the several organs, nor is there any thread for women.
"Owing to bad acts, one's beard is daily spat upon.
"There is no thread for the feet, there is no thread for the hands,
"There is no thread for the tongue, there is no thread for the eyes,
"The priest himself wanders about without a thread,
"He twists threads and puts them on the necks of others,
"He takes hire for solemnizing marriages,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"He pulls out a paper and shows the path.
"Hear and see, O ye people, this wonder,
"One whose mind is blind is called a sage."

Thus it is explained that even the priests who are serving in putting on the so-called sacred thread are impious and ignorant, and they are quite unfit to solemnize the religious ceremonies they profess to perform. Moreover he clearly says that such ceremonies and rites are useless, and he positively declined to accept the thread at so young a age.

As the mission of our Guru was also to do away with the superstitious beliefs of the Hindus, he proclaimed that the observance of uncleanliness (súṭak) on account of birth and death was against the Divine law. It does not mean that the usual rules of sanitation are to be neglected, but the general custom, as it now prevails among the Hindus, is condemned. With regard to objections to eating food on account of sùṭak, the Guru had proclaimed the following divine law on the subject :—

217. "Je kar sùṭak manìai sabh ṭe súṭak hoe,
"Goe aṭe lakṛi anḍar kìṛa hoe,
"Jeṭe dáne anṇ ke jia bàjh na koe,
"Pathla páni jìo hai jiṭ haria sabh koe,
"Sùṭak kionkar rakhìai sùṭak pavai rasoe,
"Nanak súṭak ev na uṭrai gain uṭárai dhoe".
"If the idea of súṭak (impurity) is admitted everything will produce impurity,
"The cowdung* and the fuel all contain worms,
"No grain of corn is without a living germ.
"The first germ of life is water itself which gives life to everything,
"How can then impurity be avoided as it falls on our kitchen.
"Nanak says, impurity cannot be avoided in any way than by being washed way by Divine knowledge."

*Cakes of cowdung are used for cooking food.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

(According to divine law what is real súṭak or impurity ?)

218. "Man ka sùṭak lohh hai, jibha súṭak kùṛ,
"Akhi sùṭak vakhna par ṭirya par dhan rúp,
"Kanni sùṭak kann pai la iṭbari khàhe,
Nanak hinsa admi badhe jampur jáe
"Sabho sùṭak bharm hai dujai lagai jàe,
"Khána pina paviṭr hai ḍiton rizq sabhàe,
"Nanak jini gurmukh bujnia ṭinàn sùṭak nàhe.

"Impurity of mind is avarice, that of the tongue falsehood.

"Impurity of the eyes is to see another's wife, wealth and beauty.

"Impurity of the ears is listening to backbiting,

"O Nanak, one who becomes unclean with any of these impurities shall go bound to hell.

"The sum total of sutak is doubt through which one worships any other than God.

"Births and deaths are ordained, one comes and goes as it pleases God.

"The eating and drinking of things which are sent from God as sustenance to all, are clean.

"O Nanak, the sutak cannot affect the pious who have understood this mistery".

The customs prevailing smong the Hindus as to the throwing of water to the sun, and of offering lamps at Gaya etc., were condemned by the Guru, as already explained in the life of Guru Nanak.

All worship excepting that of the Lord God, all these prejudices, superstitions and other things of like nature with which the people are trammelled, are done away with by Guru Nanak. He says :—

219. "Kal jug Nanak nir mala* panṭh chalàya áe,
"Bed kaṭeban bàhira, ikko japia Khudáe,
"Tibbe toe ḍuni ṭon kiṭe dháe maiḍán,
"Kìti hai mánsúkh sab sachi rach chaugán,

* Compare Bhai Gurdass Var I. 16.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Nanak has come in Kal Yug and has started a pure religion,
"Independent of the Vedas and the Books it adores one God alone.
"All ups and downs in the world have been levelled into a first plain *
"This true religion † has superseded all others."

Guru Nanak says when he was deputed by the Lord God on his grand mission of religious reformation, he was given all the necessary instructions and orders before he left the divine abode. The Guru had full authority to use his own discretion and power in whatever way he thought proper for the propagation of his faith throughout the whole world. He says that his advent had superseded all the former religions and for the purposes of its permanency he should again, from time to time, come in to this world.

220. "Ikko ráh ḍargàh ik ikko chhaṭar atal,
Ik zarb jahàn vich Nanak ráj achal,
Mashrak aṭe magrabon aur janúb, shumàl,
Darshan ḍekhan áedgi ummaṭi anṭ na bhál,
Saṭr jàme duni vich rakhe bakài pher,
Muzhab na jànai ḍesni rakhsan ummaṭ mer,
Nanak darshan kali vich hor na darshan bhàl,
Jug jug darshan nau ṭanán Nanak Shah katàl,
Chàdar pái ḍargàh ṭe Nanak Shah faqir,
Tale bahe gharána kise ḍa so kaḍde na hoe zahìr,
Je ko áve chal ke bahe jo chàdar heth,
Kali kál beṭál ḍi ṭisaih na lágai phet,
Ghio, maiḍa, khand, shakrán máheon, màjhe ḍudh,
Khìr, khand mathálan tab sabh kichh ḍiṭa mujh.

* This is an allegorical expression showing that the worship of Gods, goddesses, images, stones, etc., and all other superstitions whatever are not necessary for, and cannot stand in the way of, the votary of the new religion in reference.

† Means Khalsa as explained in the following chapter. Also compare Bhai Gurda's Var I, 10,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Karn sabhàg bilàs baho, gúna gún parshàd,
Jo saran pae, gurdev di so bhogan àd jugád,
Jhagaṛ chukàvan kàrne àe duni faqír,
Hindu Musalman doe dithe khare zahir,

* * * * *

Ṭurk raḍe ráh Hindúán apna ḍin salàhe,

* * * * *

Hindu Musalman ḍoe kar Mansùkh utháe,

* * * * *

Dohín chashmi vekh ṭùn ṭàn sach lahen mahal,
Nanak kal vich nirmali gursikhi* parvàn,
Aginnaṭ langhe unmaṭi sach nàm parvàn,
Sacho chàhe sabh khaṛi dargáh laiban na dhoe,
Roti kapṛe kàrne kùṛ kamávan loe,
Khávan paihran rab ḍa karmi pallai pàe,
As bigàni jo karen so dargoh laihan sazáe,
Phit ṭinan ḍa jivia jo par ki às karen,
Roti kapṛe kàrne mukho kúṛ bulen,
Sunho Qazi Rukan Din sacha eh javàb,
Sàhib ḍa farmàia likhia vich kitàb,
Aithe ḍekh sijhàn lai age jàe pachhàn,
Vich vich faqṛi khalaq di Hindu Musalman.
Nikli zar Sarkàr ṭe ài suniàre haṭh,
Kise banàe chhalṛe kise banài naṭh,
Kise ṭanauṛe válían kangan ghaṛe savàr,
Sona ikse zàṭ ḍa zevar, baho parkàr,
Mànas ikse záṭ, de, din bhin bhin hoe,
Koe kràe snnnaṭi jaṭ rakhae koe,
Dáva chhaddo momno bàḍ mitávoh kùṛ,
Hindu Musalman jo kar ḍoven mansùkh,
Pokṛo ráhe Khudáe ḍa ḍargah pavoh kabúl,
Likhia vich kiṭàb de jhagṛa Ram Rasul,
Vich vich gallàn kúṛian, soḍho Bed Kateb,

* * * * *

"There is only one path to the divine court which is presided over by the one eternal Lord,

---

* Compare Bhai Gurda's vár IX.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Whose coin in force in the universe is but one, and whose sway, says Nanak, is immoveable,

"From east and west, and from south and north, to have a sight

"Innummerable followers shall come.

"I have kept seventy births in reserve to come again in the world.

"They shall not allow my religion to become extinct and shall keep my followers intact.

"During the Iron age, says Nanak, do not seek for any other sight,

During every age the best sight is that of nau tanan Nanak Shah Kaṭál,*

"Nanak Shah Faqir has brought a sheet† from the divine abode,

"The family which gets its shelter shall never get into trouble.

"He who comes and takes shelter under that sheet shall be safe from the demon of the Iron age.

Clarified butter, flour, refined sugar, raw-sugar, honey, milk, *khir*. (rice-milk mixed with refined sugar, sweetmeats, the Lord God has supplied me with all these,

"These shall be fullg enjoyed made in different forms of victuals,

Those who fall at the feet of the Lord shall eternally enjoy them.

"The faqir (Nanak) has come into this world to settle religious disputes.

"He has seen both the Hindus and Muhammadans in great trouble indeed.

* * * *

"The Turks condemn the faith of the Hindus, and praise their own,

---

* Proper meanings of this verse are not yet known and we are trying to find out its proper exposition.

† This means a big canopy or mantle.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

* * * *

"Both the Hindu and Muhammadan faiths have been discarded.

* * * *

"See with both thy eyes, thus thou shalt reach the true abode.

"During the Kal Yuga, O Nanak, unalloyed faith in the Lord God (Gursikhi) is acceptable.

"Under the authority of the True Name innumerable followers go across.

"All others are waiting for want of truth and are not allowed an ingress into the divine abode

"The people are practising falsehood for the sake of food and clothing (whereas)

"Food and clothing are the Lord's gift and are enjoyed according to individual actions.

"Those who expect from any but the Lord, shall be liable to punishment in the divine court.

"Cursed is the life of those who expect from others.

"They tell lies for the sake of food and clothing,

"Listen O Qazi Rukan-ud-din this is the true answer.

"It is the Lord's behest and is laid down in the Book,

"See and recognize it here and identify it in the next world.

"To be a Hindu or a Musalman is mere absurdity in this world.

"A gold coin issued by Government comes into the hands of a goldsmith.

"Some turn it into rings and others into a nose ring.

"Some into ear bosses, ear-rings, or bangles.

"The gold is of the same species, but ornaments are different (similarly),

The species of mankind is the same whereas faiths are different,

"Some are circumcised, others have their ears bored.

"O ye faithful, give up your pretensions and put an end to this useless fight.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Discard the Hindu and Muhammadan epithets.
"Take to the Godly path by which you may become acceptable in the divine court.
"It is laid down in the Book that the quarrel on account of Rama and Rasul
"Is false, study the Books and the Vedas.

* * * * *

Guru Nanak says that superseding the Hindu and Musalman faiths he has laid deep and everlasting the foundation of his own religion and that his successors and followers shall be equal to him in spiritual light.

* * * * * *

221. Jis de haṭh farmàn hoe sacha amal chalàe,
Jithe us da hukam jàe agon sake na kachh duràe,
Hindu Musalman sabh manman hukm kabùl,
Nanak àya duni vich dúja jape na múl,
Guzre nù salvat hai jo ṭis par baithe hor,
Marda hoya bahàe jàe phir hoe savaya zor,
Karke àp brábri chàhṛ bahàe ṭakhṭ.*
Deve tikka haṭhin àpni de savài bakhṭ,
Atke mazhah na pher ṭis hoe baithe ik sarùp,
Ik joṭ doe murṭi shak na kare sapùt,
Nanak ráj chalàia sach nív saṭàni de e,
Hale na halài kise di khas na koi le e,
Khàli takht na rahe kad mahàn purkh hai joe,
Savái ṭe savàia jàme paihre soe,
"Dìve ṭe diva bale joṭi ghat na jáe,
"Pir Murid bràbri Nanak sach alàe."*

* * * * * *

"One who has got the divine mandate can start the true faith.
"Wherever his order goes no one can question its validity,
"Hindus and Musalmans both verily obey that order.
"Nanak has come into this world, he worships but the Lord God,

---

* Compare Bhai Gurdas's Var I, 16, 45. See also Bachitar Natak
* Compare Bhai Gurdas Var I, 16,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"Let the by-gones be by-gones, *one who succeeds the outgoing authority
"Shall. when dying, install his successor with still greater power,
"He shall be enthroned making him his own equal.
"He shall tilk† him with his own hand with greater blessings.
"His religion shall not be obstructed, he shall be one with his predecessor.
"The light shall be one in two bodies, a worthy son should not doubt this.
"Nanak has established this sway laying truth for its everlasting foundation.
"Nobody shall be able to shake it, none shall be able to snatch it away,
"A holy man never leaves his throne vacant,
"He assumes a body‡ more flourishing than the preceding one.
"The light of a lamp which lights another, does not abate.
"Similarly a spiritual leader and his disciple become equal,
"Nanak says the truth".

Guru Nanak informs us that during the Kalyuga (Iron Age) the last of the prophets are Muhammad and the Guru himself, but that the seal of all the prophets was the Guru, who shall be acknowledged by both the Hindus and Muhammadans as their spiritual leader.§ He also adds that his religion shall survive and absorb them both.

222. "Vich zamàne ákhri khàtim ḍoe Rasùl,
Ik Nanak ik mustfa jásan ḍuhe na mùl,

* Namely, Guru Nanak who succeeded the outgoing authority of the preceding prophets and religious reformers.

† Coronation mark on the forehead.

‡ Jama means body.

§ This illustration refers to lighting the country lamps, formed of small earthen-pots in which oil is put. Before the invention of matches, people used to light lamps from others.

§ The Guru was acknowledge as such—Vide page 106.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Raih si khaṭam jahàn vich Nanak Shah faqir,
Hindu Musalman doe, ḍuhan ke sir pir,
Ḍonon firke pher si Hindu Musalman,
Asan ṭije ràh vich, ḍoven phéni ján."

"During the last Age (Kalyuga,) there were to be two prophets.
One Nanak and the other Musṭfa† and they shall abide.
The seal of the prophets shall be Nanak Shah faqir.
He shall be Pir of both the Hindus and Musalmans.
He shall divert both the Hindu and Musalman religions,
They shall adopt the third religion. Both of them are perishable."

God is the Almighty. He can do in an instant what He likes. By handling the machinery which is working throughout the universe He can immediately direct the whole world as he pleases, but by such working, the whole plan of this Grand Drama would fail and lose its charm. Therefore He leaves everything to take its natural course and never interferes unless His interference becomes absolutely necessary. In the same way when He sends His prophets to work in the world they are strictly forbidden to work miracles until resort to them or spiritual power becomes absolutely necessary. They have to work and devise plans for the success of their mission like ordinary mortals. Similarly Guru Nanak had to chalk out his own way and in order to create and establish his faith, he had to adopt his own plans. He had made an alignment which was ultimately to develop into the most pure religion as explained above.

And what was that religion to be named? The Khalsa as the following pauri (stanza shows. It is a mistake to assume that Khalsa was an innovation of Guru Gobind Singh on the Sikhism or the faith of Guru Nanak in order to meet the exigency of the time, namely the oppression of Aurangzeb.

† Refers to Muhammad.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

223. 'Sir Shàhán paṭshah hai ḍohi sabh loi,
Rayaṭ sabh patshah ḍi jo kare so hoi,
Khavarvand khud Khalsa eko man soi,
Amar manne paṭshah da ṭis bighan na koi,
Ap sabh kichh jàn da jia jànoi,
Jini amar na mannia dar laihan na dhoi."

"He is king of kings. He is cried to for help in all the worlds,
All are subjects of that King, what He does must happen.
He shall take care of the Khalsa who minds none but He.
No evil can befall that man who obeys Him.
He is omniscient and teaches the creation.
Those who do not obey Him, shall not be admitted into the Divine Court."

What the Khalsa is and how it was created and established we shall detail in the following Chapter.

CHAPTER XXVIII.

The Khalsa.

As we have already stated, during the true Vedic period there was no distinction between man and man in political rights and religious hopes. Temporal and spiritual laws were alike both for the high and low, and the division of people into various castes was then entirely unknown.

However as time rolled on changes for the worse were set on foot and introduced among the people, and gradually became permanently established. After the true Vedic period, the priestly class began to come into existence, and soon after that they got their firm hold on the people and by degrees established their superiority. For this purpose they framed rules to serve their

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

own selfish ends. In course of time the formation of separate and distinct classes progressed a good deal. Such formation, however, was interfered with and resisted at times during the Hindu period, but with the advent of the Muhammadan rule in India, its progress became rapid, and the number of castes from a couple of scores went up to thousands.

From time to time the laws were also changed, more to serve the purposes of the priestly classes than anything else. Punishment for the same offence was differently prescribed for different members of the community. Religious privileges also became different. With the exception of the clergy, no member of the community was authorized to read the whole of the scriptures. Different sections of the community were allotted different chapters of the scriptures for their use and study, but the Shudra section was entirely debarred from having any access to the holy knowledge. None of them could read or hear it. By perusal the reader was liable to forfeit his tongue and the hearer was punished with the stoppage of his ear by pouring melted lead therein, or the like. Heaven and hell were to be attained more according to men's birth right than according to their actions. And the greatness or lowness of one was his birth, not his personal merits. The people of one section could not marry with those of the other, nor could they eat at the same table. The advent of the Muhammadan rule still further divided the people. All Hindus, as a whole, were infidels and were considered to have been born merely as slaves to their Muhammadan brethren. They had to pay to Government various additional taxes which were to cease on their conversion to Islam. Their political rights were far too limited as compared with those of Muhammadans. Their religious ceremonials were looked upon as unatonable sins. Their civil rights were trampled upon, and above all the Islamic spirit for converting them to Islam was always hanging upon their

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

heads. The Muhammadans, with few exceptions, always thought it meritorious to extend Islam by dint of the sword. The non-Musalman population was trembling under oppression, and the Islamic sword was unmercifully and relentlessly busy with the slaughter of the Hindu infidel race.

At the same time Islam itself had imbibed certain peculiarities. Many off-shoots of Muhammadanism had sprung up antagonistic to one another. The sight of one sectarian was unbearable to the other, and the ceremonials of one offended the soul of the other. Thus there came into existence a chaos in the social, political and religious worlds. Foreign and internal religious persecutions were going on, and order and peace, in the true sense of the word, had become practically unknown to the Hindus. And all this was the product of the religious differences amongst the people. It was therefore that the Almighty God thought it fit to depute Guru Nanak on his mission to do away with the prevailing religious inequality which had been the cause of so much bloodshed, oppression disorder and unrest. His sacred charge was to establish a Faith based upon Truth, to remove falsehood, to proclaim the worship of the one Lord God alone, whose name was to be repeated without the addition of any other name to it, to amalgamate and unite all the religions in the world; and to remove the caste distinctions, with regard to which he says:—

"Játṭ pàṭ sabh uth sí sab shankar barn kahàe".

All caste and class distinction shall vanish and the people will call "Shankar Varna".

His whole mission consisted in persuading the people to put their implicit faith in God and the universal brotherhood of man. No compulsion or coercion was ever to be resorted to for conversion to his faith. Guru Nanak, it appears, toured through most of the countries of the world with a view to proclaiming his mission which was meant for the whole world. None of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Prophets who preceded him had ever taken a world-wide journey for the propagation of Truth. Wherever the Guru went he met with success, and abolishing all other worships which were then in vogue, that of the Lord was introduced and adhered to. As our inquiry is yet incomplete, we cannot definitely state all the regions which were visited by the Guru, but so much is certain, that institutions were established according to his new religion in distant countries. Some of these are referred to in Var XI of the Vars of Bhai Gurdas, who became a Sikh during the time of the Fourth and died during that of the Sixth Guru. It shows that Sikhism then, besides the Punjab, had got a firm footing in Kabul, Kashmir, Agra, Gwaliar, Ujain, Burhanpur, Lakhnau, Jaunpur, Patna, Rajmahal, Dhaka etc. Var I, 23 indicates that in the Sikh religion then no caste distinction was recognized and the worship of Gods and Goddesses, idols and images was abandoned (Var I.26). Var V. 7. 8 explains that the Hindu customs and superstitions and ascetic forms of austerities were given up. The ceremony of "homas" and "Yag" etc was held useless. The performance of *mantras* and *tantras*, the worship of tombs and crematories, various forms of control over breath, subordinate worships and the observance of fasts were then held to be hypocritical and heretical. Reading or muttering of any hymn or *mantra* for religious or magical purposes, except the holy hymn of the Guru or the name of the Lord, was cursed. Var XXVII. 10. Consideration of omens, planets, signs of the zodiac, use of charms, the different forms of divination* by writing on earth or ashes (Tephramancy), from the voice of men, from birds, from animals, from men from water, from fire, from hiccough, from sneezing, from farting, from mansions of the moom, from days of the week, and the observation of the various other

* For some of the different forms of divination from stars, etc. which were in use in India and other countries, see footnote to No. 911 (Prediction). Roget's Thesaurus of English Words and Phrases.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

planetary or astronomical doubts and misgivings was compared to the enjoyment of her friend by a prostitute who professes love with all, but has love with none. The keeping of family priests, the old ceremonials of birth, clean shaving on the occasion of a death or on pilgrimage, old ceremonies connected with betrothals, deaths, marriages, family rites, and other mere formalities, the worship of ancestors, heroes, the tombs of *satis* (females burnt alive with the dead body of their husbands), tanks, ponds, were all abandoned. What was substituted and recognized for all this? The name and praise of the Lord God. No omen or prognostication is to be observed or recognized, but in the beginning of every thing an *ardas* or supplication must be addressed to the Lord God for the peaceful and beneficial accomplishment of the undertaking. Moreover the use of obscene songs on the occaison of marriages and lamentation on the occurrence of a death,* were replaced by the chanting of hymns in praise of the Lord God (Var, V-14). The keeping of a tuft of hair or *bodi* on the top of the head, as is customary among the Hindus, wearing of the sacerdotal cord, the use of cow dung and cow urine on certain occasions such as birth, were discarded (Var, VI-8). The use of *tilk* (a mark of distinction on the forehead) and the giving of articles in *kirya* (funeral obsequies performed on the 13th day after death) were abandoned (Var, VII-12, 13). Distinction between the Guru and his disciple was not recognized (Var, XI-11 and Var, XXVI-6). The Ganges is a holy river for Hindus and not for Sikhs Var, XXIV-4 and Var, XXXIII-2).

The same book also shows that on the death of the fifth Guru, the funeral obsequies were performed according to Gur Rit (the procedure adopted by the Guru), abandoning the Hindu (Jagat) Rit. Instead of Hindu Puranas,

*A reference to the biography of the sixth Guru shows that abandoning the old custom of lamentation, the Vars of Vadhands and Maru Dakhni were recited on occasions of death and by the funeral procession (Chapter VII-26).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

the Sikh scripture was read, and finished on the 13th day after death. Discussion of Divine knowledge was substituted for crying and bewailing by the female folks and the persons who came for condolence (Chapter VII, 4-1 10). The custom of Hindu obsequies was abolished under the express and distinct orders of the sixth Guru. Offerings on such occasions were not to be given to the Hindu Acharjas (Chapter VII, 81-83).

There are numerous references in the Vars and Kabits and Svayas of Bhái Gurdas to the fact that the Sikh religion had then got a firm footing as a separate and distinct religion (Var-1, 31) from the Hindus whose customs were also abandoned. These Vars are an absolute authority on this point. Bhái Gurdas was employed by Guru Arjan, the fifth Guru, as amanuensis in compiling the Sikh scripture, the Holy Granth, and is therefore considered to be the best and most reliable authority. All that Bhái Gurdas says is based on the doctrine of the Gurus, and his personal observation of the customs and principles of the Sikhs in his own time.

There are some other writers also who have written about the Sikh customs, but their writings are either fictitious or, being greatly influenced by the priestly class, they are interspersed with interpolations expressing Hindu ideas and customs. Whatever they say must be tested on the touch-stone of the Sikh scriptures, and that of the writings of Bhài Gurdas. If they stand the test they must be accepted as true, otherwise they should be rejected at once. As the Guru had introduced and established rites and ceremonials of his own, the innovations were resented by the Hindu public ; and consequently they complained against the third Guru in a strong representation to the Emperor, Akbar, but failed in their attempt (*vide* Chapter 43. Ras 1) of Guru Partab Suraj. See also Macauliffe's Sikh Religion, Vol. II, (Chapter VIII).

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The plan of Guru Nanak was that there should be for the whole world one universal religion, because the Creator is one, and He is the Lord of the whole universe. Therefore His people should also be of one and the same religion. He compares makind to a coin issued from the mint of a temporal sovereign, and says that as one and the same king has always one and the same impression for all the coins throughout his kingdom, why then should the impress of the Universal Sovereign be different on His coin—mankind? As has already been stated, the differences in religion, the Guru says, are various impressions of the different reformers, and he says that this should be one.

"Ikko sikka ṭakhaṭ ik zarb bhi ikko hoe."

"There is one coin (mankind), throne * is one, and the impress should also be one."

As shown above, the faith established by Guru Nanak was embraced and adhered to by his successors and followers. Any one who followed the faith was called Sikh (or disciple), he was baptized with the *Charan pahuul*† (Bhái Gurdas's Var-1,23) and he was brought on the same level with others, giving up his former caste and religion. This process was started with a view to make the followers drink from the same cup and thereby forego their caste prejudices, to refine them for the worship of the Lord God, to inculcate in them Divine knowledge, and to raise them in the spiritual and moral worlds. The faith went on progressing rapidly until the well-suited and pre-arranged time arrived for converting the Sikhs into

* By "throne" is meant the throne of the Lord God.

† A sort of baptism prepared by dipping the toe of the Guru in water, because it is believed that the spiritual power of the Guru was transmitted through the toe coming in contact with the water which was drunk by the Sikhs who cosidered themselves infused with the same power, just as a light catches light from another light *dira*. Guru Gobind Singh substituted *Kharda pahaul* for that form as will be explained later on. The Khálsa is baptiszd by that form, and a Sikh should be by dipping the kerchief of the Granth Sahib instead of the Guru's toe,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Singhs. An earlier and precipitate step in the matter would, perhaps, have been injurious, or would have encountered many obstacles in the way of its success, because the Hindus were then thoroughly under the thumb of the selfish priestly classes, and the conversion of the Hindu females was then an impossibility.

The ignorant and illiterate females were then so immersed in priestly superstitions and mythical tales, that they might have offered a strong opposition to the adoption by their male fellows of the new faith. Therefore Guru Nanak preached the gospel of truth and the inutility of any worship other than that of God. His successors gradually prepared the mind of the people for the adoption of the Khálsa faith, as inclucated by the tenth Guru on the lines chalked out by Guru Nanak. As explained in the preceding chapter, spiritual power is quite competent to effect any change instantaneously, but such change would lose its dramatical interest which is necessary for the purposes of this great worldly theatre.

In *Chet*, *Sambat* 1755 (1699 A. D.) Guru Gobind Singh issued an edict for his Sikhs in all countries to come to him at Anandpur, and on the 1st of *Baisakh*, *Sambat* 1755 (1699 A. D.), he held a grand Darbar there Without acquainting any body with his plan he stood on the pulpit with a wrathful appearance and red eyes and a naked sword in his hand. He exclaimed that he wanted five Sikhs for immediate immolation then and there. His wrathful appearance, angry tone, and strange utterance terrified and confused the congregation. They began to form and express different views about him, and many thought it advisable to run away, and others transformed themselves into the position of mere spectators of the sight. There were some who were absorbed in deep contemplation and chanted hymns, revolving in their mind the advisability of offering themselves for the sacrifice When the whole assembly was struck with consternation, Bhái Daya Ram, a khatri Sikh of Lahore, came forward, and bowing low with folded hands, addressed

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

the Guru thus : "I tendered my he n white clothes with when I embraced Sikhism, and if it ood before the Guru trunk serves Thy Deity, to me it urù." The Guru here it is," inclining his head down iron basin and Guru. The Guru took him inside a b , and porous magnificent tent which had been pitched double-edged and immediately the blow of a sword wa eep medita- streams of blood came gushing out of the ter XIX and Guru came out and resumed his place with ectar or stained sword in hand. He then cried out fo victim. The congregation was horror struck and àràs" sured that Daya Ram was killed, and their confusi and be better imagined than expressed in words. Amidst me confusion Bhái Dhanna, a jat, came forward and offe d his head. He too was taken inside and dealt with li Daya Ram. After that the Guru came out againt and demanded a third victim. There was not the least doubt now left in the minds of the assembly that the Guru was playing the part of an executioner. The perplexity of the people had no bounds, but none could dare remonstrate with him. At that juncture Bhái Himmat, a jhiwar (water-carrier) stepped forward and volunteered for sacrifice. He too was dragged in and was treated like the first two volunteers. The process was then repeated twice over again, and Bhái Sahib Ram, a barber, and Bhái Mohkam Chand, a chhipa (cloth printer came forward to be slaughtered one after the other, and the murder of five victims was thus completed. In spite of all the confusion and misgivings of the people, there were many more who on consideration had deemed it advisable to offer themselves in sacrifice to propitiate the Guru, but the Guru did not come out to ask for more victims And before any opportunity was offered to the willing minds to give vent to their feelings, the Guru came out with the five persons referred to above, equipped like himself. As soon as each of them was taken inside the tent one of the five goats which were secretly concealed there beforehand, was slaughtered, in such a way as to give an impression to the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

people outside that the Sikh victim was slain. This novel and excellent mode was adopted by the Guru for the test and selection of true and sincere Sikhs. When the selection had been thus made, the Guru explained the true principles of his faith to the five selected. Then he explained to them the fallen state of their country, which was suffering and moaning grievously under the oppression of the Muhammadan rule. He explained to them the necessity of men like themselves to raise the country and to save it from destruction and annihilation. Having done this he dressed and armed them like himself, and then brought them out arm in arm, to the utter surprise and bewildered amazement of the audience outside.

Those five were then, as a mark of distinction, seated on a raised platform with himself. The astonishment and admiration of the people were beyond description and every body was sorry and repentant that he had missed the chance of being the first victim. These murmurs were heard by the Guru, who exclaimed :

"Ye are all, O Sikhs, very dear to me. I am grateful "and thankful to the Almighty that the faith has pro-"gressed so far. The seed of truth and pure faith sown "by the first Guru has germinated and grown into a "plant which, being well watered and looked after by "his successors, has to-day produced five good fruits, "whom you see here standing before you. When the "illustrious Guru Nanak tested his disciples, there was "only one person (Guru Angad) found who stood true to "the test and served as a seed to propagate the faith. On "applying the same test now to-day, I have found five "Angad-like Sikhs, and many more too amongst you. I "am therefore confident that the faith will now rapidly "progress and propagate and it will be able not only to "defend the people against the oppression which is being "practised upon them, but also to vanquish and extermi-"nate the oppressor."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The chosen five* were arrayed in white clothes with short breeches, sword in hand. They stood before the Guru repeating the name of the Lord "Váhegurù." The Guru then took some fresh river-water in an iron basin and mixing it with *batashas* (small, hollow, and porous lumps of sugar) stirred the mixture with a double-edged sword (*khanda*) repeating certain hymns in deep meditation and concentration of mind (*vide* Chapter XXIX and declared that he had prepared the *Amrit* (Nectar or water of life).

Those chosen five who are termed "the five piàràs" (or the five beloved) are, and will be, ever respected and revered by the Khálsa nation.* During the lifetime of the Guru they enjoyed the foremost place and utmost confidence among the Khálsa, and served as the Guru's apostles for the propogation of righteousness.

He took five times, one drop each time, of the nectar himself, with the end of the blade of the *khanda*, and then he initiated the five chosen with that *Amrit*. (For the procedure adopted, see Chapter XXIX). At the time of initiation their previous caste, names, and religion were discarded, and they were transformed into quite different personages with a new caste, a new name, a new religion, and a new parentage. Their caste became that of the Guru, *i. e.*, the Kshatriya or warrior. Their faith became the Khálsa purely devoted to the Lord God alone as distinguished from those worshipping God's creation such as gods, goddesses and their names became Daya Singh (or lion) and so on.

Thus all became real brothers and not brethren, and they entered into a covenant to obey all the commandments of the Guru, and to lead their life in conformity with the rules laid down by him.

In order to exterminate from their minds the old prejudice of caste and communion, they were all made to

* In commemoration of their volunteering for immolation, the first dôle of the "Karah Parshad" offering is always distributed in the name of the five.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

eat and drink out of the same vessel, and a sermon expressive of high morals and principles of truth, righteousness, rectitude, patriotism, and duty was impressed upon their minds. Any deviation from these lessons was to subject the offender to certain capital or lesser penalties according to the nature of the offence. The offences subjecting the offender to an immediate excommunication from brotherhood were (1) use of *kutha* or meat prepared according to the Muhammadan mode of slaughtering animals; (2) use of tobacco; (3) cohabitation with a Muhammadan woman; and (4) tampering with the hair. Such outcasts were held liable to every severe punishment, and could be re-admitted only on re-initiation. As regards religion no god, goddess, temple, image, crematory, or the like was to be worshipped or recognized, except the Lord God. Honest earning through wielding arms, cultivation, trade, or labour was enjoined. Theft, cheating, and gain through any unlawful means was strictly forbidden. Charity to the poor, the infirm, and the helpless, was enjoined. Every Khálsa was required to pay into the national treasury one-tenth of his earnings. After the inculcation of all the rules of religion and conduct in life, the five chosen were named (1 Daya Singh; (2) Dharm Singh; (3) Himmat Singh; (3) Sahib Singh; and (5) Mohkam Singh.

When the whole initiation ceremony was over, the chosen five were directed to prepare a similar *Amrit* and the Guru asked them to initiate him in his turn. They expressed their inability to do so as he was their spiritual guide. The Guru then imparted to them his spiritual light, and declared that thenceforth they were equal to him in all respects and there was no difference whatever between them and himself. He told them to consider themselves as good and competent to initate as he was himself. In order to do away with the distinction of initiator and initiatee, the Guru asked them to initiate him. Therefore the *Amrit* was prepared and the Guru was initiated accordingly. After having been initiated

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

by them he named himself "Gobind Singh" instead of "Gobind Rai," and entered into a similar covenant* with necessary modifications.

At the end of these ceremonies twenty-five more Sikhs came forward to be initiated. Thousands of Sikhs then followed their example. The place where these revolutionising proceedings took place was named 'Kesgarh' and there now stands a magnificent shrine on the spot.

Shortly after these events the Guru deputed the chosen five to administer the *Pahaul* initiation to the masses. Each of the apostles was accompanied by four other Singhs for preparing the Amrit, because no lesser number than 5 Singhs can prepare the Amrit. If it is not prepared by five, it is neither valid, nor efficacious. Thousands accepted the initiation and embraced the Khalsa faith.

Caste and religious prejudices were thus abandoned and all blended into a grand order of the Khalsa Common Wealth. That order is open to persons of all creeds, castes, and countries as a universal faith. Every member of that order, after initiation, becomes a real brother of the whole fraternity, from the religious point of view. His former caste and name are forgotten and he becomes totally a new being of the same spiritual parents with the whole fraternity, as according to a later mandate of the Guru, Mata Sahib Kaur has to be considered as mother of the Khalsa, and the injunction is enjoined accordingly at the time of initiation.

It was necessary of course that the Khalsa should be trained and equipped as a warrior nation for the protection of their own rights and those of the helpless

---

* He is therefore, on account of this principle, justly called by historians "Vàh vàh Guru Gobind Singh àpe Gur Chela."

"Excellent is the Guru Gobind Singh, who combines in himself "the attributes of being both preceptor and (chela) (disciple.)"

Thus the principle which was enunciated by the first Guru was actually brought into practice.

"Dive te dìva bale joti ghat na jáe,"

"Pir murid bràbri Nanak sach alàe" (*vide* Chapter XXVII, hymn No. 221.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

against the tyranny of the oppressors. The maintenance of peace and order are quite essential for the purposes of spiritual advancement, as disturbance and unrest divide attention and hinder one from engagement in divine worship and the attainment of high morals. The fundamental principle for securing these ends is the protection of civil rights. Therefore injury to property, person or mind must be fully compensated. People cannot subsist without property or the means of subsistence. The body is the dwelling place of mind or intellect and soul. Any injury thereto by word or deed disturbs the whole human machinery within. The soul is a spirit above injury, but the mind is a material intellectual power within, which is the director of every human action next to the soul. When injury is done to mind it loses its equilibrium and is unable to properly direct the functions of the human body to the extent of the injury done. The tendency of the mind, under the circumstances, is retaliation in order to get satisfaction either through physical force or the civil authorities. But when the authorities fail to give satisfaction, or when the wrong proceeds from the authorities, who, in theory are the source of justice, the gravity of the offence becomes all the more intense, and the wrong hovers over the head of the oppressed like a phantom, and the feelings of retaliation become keener still. In either case, namely, if the authorities fail to give redress or if the wrong proceed from themselves, the rulers are answerable for it. It was under the direct order or with the connivance of Aurangzeb that the Muhammadan fanatics persecuted and oppressed the Hindus and all the other non-Musalman population. At that juncture Guru Gobind Singh roused the dormant energies of a vanquished people, infused a new life into them, laid the foundation of the Khalsa Theocracy and Common Wealth. Sometime before he initiated the Sikhs with the *Khanda pahaul*, it was insinuated and suggested to him that the Hindu race had fallen so low that it was quite impossible to raise and organize them to stand

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

against the bold and valiant Muhammadan warriors. He answered in the following words ,indicating that the state of affairs would be just the contrary.

224. " Jou ḍharm rákhne hiṭ bhái,
Sìs dio hamre piṭ jai,
Sou ḍharm main achal chalṛáùn,
Chiṛian kolon báz tuṛáùn,
Bakrian ṭe main sher kuhaùn,
Ráthan ke sang rank bhiṛáùn,
Sava láhh seon ek laṛáùn,
Bhùp gariban ṭaìn banáùn,
O brother for the preservation of which truth,
My father did sacrifice his own head,
That truth I will establish to last for eternity.
I will make a sparrow strike the hawk,
The goat will be made to kill the lion,
The dispirited wretch shall fight the bold combatant,
One man shall fight one-hundred and twenty-five thousand combatants (*i.e.* numerous),

* * * *

By the administration of Amrit to the Sikhs he raised them to the same level with himself, and every assembly of five true Singhs has the privilege of being Guru of the common wealth. Between the Guru and the disciple there is no difference, and Guru Gobind Singh filled them with a lofty longing for social freedom and natural ascendancy. The well known Captain Cunningham in his history of the Sikhs, writes of the character of the Singhs as follows :—

" A living spirit possesses the whole Sikh people, " and the impress of Govind has not only elevated and " altered the constitution of their minds, but has operated " materially and given amplitude to their physical " frames. The features and external form of a whole " people have been modified, and a Sikh chief is not more " distinguishable by his stately person and free and " manly bearing than a minister of his faith is by a lofty " thoughtfulness of look, which marks the fervour of his

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

" soul, and his persuasion of the near presence of the " Divinity ".

Contrary to their old prejudices he impressed upon their mind that every tyrant was amenable for his own actions ; that their sufferings could not only be alleviated but removed entirely by their dependence on the Lord God. By his precept and example he taught them how a vast, but oppressive and tyrannical, empire could be overthrown by the oppressed masses. He proved that a true, though penniless and unarmed spiritualist could design and accomplish the undermining of a vast and mighty, but cruel sovereignty, None of his acts was idly conceived or rashly undertaken. He made the Khalsa a militant common wealth capable of undertaking both offensive and defensive operations, and left a very good lesson for the rulers to abstain from intermeddling with the religion of their people, and never to extend the state religion by the force of arms.

Guru Gobind Singh instructed the Khalsa how to move into the field and behave there. He personally went to the front to serve as a specimen of gallantry and sacrifice for the truth. He indicated how a warrior should sacrifice himself, his family and all, without the least concern. He sacrificed his two young sons at Chamkaur for the sake of that truth. He could have saved them, if he had desired to do this, but he did not. His two younger sons, both under the age of ten fell victims to the same cause, and were built over in a wall of masonry at Sarhind, which manifested what influence the tuition of a Guru-like father has upon the young of undeveloped mind. During the seige of Anandpur he proved how a warrior should live on a handful of unparched gram; and how at times of distress people should behave. He showed at Chamkaur how his forty tired, fatigued and hungry Singhs could encounter and puzzle several hundred thousands of the enemy; as a precedent he effected a bold escape at Chamkaur through the overwhelming force of the enemy ; and at Muktsar he proved how victory could be gained after seroius distress, so that any

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

discomfiture should not dispirit the Khalsa. These and many other examples, too many to detail, were set down for the guidance of the Khalsa.

He infused an unprecedented and unparalleled martial spirit into a fallen and down-trodden race. They became mighty, invincible warriors. Instead of meek and lamb-like submission to oppression, they were ready to resist and exterminate it. The greater the oppression, the harder they grew. The more the beating, the sharper they became like the heated and beaten iron. And the keen beating eventually turned them into the strongest and the sharpest steel the world had ever produced. All the coercive measures for their extermination led all the more to their being determined and resolute. When they were outlawed, proscribed and hunted down like wild beasts to their holes, they abandoned their homes, property, relatives and all, and began to live in the junglees. When the jungles of their haunt and residence were cleared or set fire to they roamed in the plains at random like lions. When high prices were set upon their head, and all means of subsistence and of communication with the world abroad were cut off, they lived upon spontaneous vegetation just like the cattle, and on wild game like the lion. They had a scanty and precarious diet, scanty clothing, few and broken arms to fight with, battered animals to ride upon, no friends to consult with or to have recourse to, and foes everywhere, and greedy and avaricious neighbours. And even when their Hindu protéges turned against them through coercion of the tyrant or temptation of the prizes offered and tried hard for their ruin and extermination, they bravely clung to their faith and retired to regions far away from the haunts of man. When opportunity offered, they came out of their lairs like hungry lions pouncing upon their prey, chastising all those concerned in persecuting them or the Hindus. They depended upon none but the one Almighty, they invoked none but the All-Power, they entreated none for aid but the All-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Powerful, submitted to none but the Sovereign of Sovereigns, accepted gifts from none but from one who gives to all, and they asked none for their bread but One who supplies to all. Their appearance and dress were changed. They had formed their own language, and took delight in distress and hunger. Sorrow was unknown to them. Life to them was an independent sway, and their ideal of life was nothing but an independent sovereignty. They embraced cruel, miserable and tortured death with cheer and unprecedented undauntedness, nay they struggled hard to gain precedence in obtaining the crown of martyrdom. Death to them was nothing but a cheering friend guiding them to heaven and all bliss. Varied persecutions and cruel sweeping death failed to root them out. The death of one prepared many for sacrifice, they sprang like the sprouts of a stump.

Soon after the Emperor, Bahadur Shah, got the Imperial Crown on his victory at Agra, Guru Gobind Singh was once boating with him, and during the course of conversation, the Emperor asked the Guru to accept compensation for the losses which he had sustained during the war at Anandpur owing to treachery of the Moslem army. The Guru replied that the Emperor had no means to compensate him, but the utmost he could do was that the Governors and other Imperial Officers who were guilty of treachery, tyranny and the breach of promise should be made over to him to be suitably dealt with. The Emperor evaded the demand and entreated him to wait until he had established his authority. At the same time he offered some territory to the Guru, and Jagirs to his followers. The Guru sternly declined to accept the offer with the remark that personally he had no desire for territorial possessions, and that as for his followers, they themselves might be able to take possession of the country they required. He also added that punishment to the guilty need not be delayed while the Emperor was thinking of it, but that one of his disciples would be able to give them condign punishment. Therefore he commissioned Banda

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Bahadur, with 25 of his Singhs, to chastise the offenders. He gave him all the necessary instructions and demarcated the limits within which he was to confine himself. Banda duly ferreted out the offenders, and meted out proper punishment to them all. He proved to be a valiant warrior, but the most violent chastiser. The very idea of the blood he shed makes us shudder even at this distant period. The Muhammadan world was so terrified that his very name sent a thrill of terror to the very core of their heart, and his mere presence made them take to their heels. For them he was more than a lion to a flock of sheep. Governors and commanders of armies fled at the sight of him like a sparrow fleeing from an eagle. Sarhind, one of the most populated towns in India, was entirely devastated and blown out of its very foundations.

During the lifetime of Banda Bahadur, as well as after his death, the Singhs had enormous difficulties to encounter. The ruling power of the day was deadly against them. Itinerant armies were ever on their rounds to find out their abodes and to hunt them down.

They were cruelly and mercilessly massacred wherever they could be laid hands upon. Their females and children were savagely butchered. High rewards were set on their heads for their destruction and extermination. In addition to the Muhammadan population, they had their mortal enemies in those very Hindus for the protection of whose life and property they had been experiencing so much misery and distress. Whenever opportunity occurred, they never failed to try their best to molest and torment the Singhs, either for the sake of reward or through fear of the authorities. Therefore the home of the Khalsa was the jungle and their only food various spontaneous vegetation and wild herbage. Notwithstanding all that, they played their part well. They used to live in distant jungles, but whenever opportunity offered itself they came out like lions upon the flock of sheep, inflicted heavy loss upon the authorities or other individuals who were busy

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

in persecuting the Hindus or exterminating the Khalsa. Because the Singhs were few in number, they generally lived in groups in their various strongholds—the jungles, and whenever they had to encounter a large army or an overwhelming number of the enemy, they generally formed their own tactics of war which worried the ruling power a great deal. The ruling power left no stone unturned to tease, torment and punish them in most cruel and barbarous manners. They were, without any distinction of age or sex, savagely butchered. And whenever any member of them could be caught alive he was burnt alive, or murdered in one of the following ten modes :—

(1) Charkhí—A revolving wheel to which a victim was tied and his bones were broken by revolving it.

(2) Súli—A flat board or crucifix to which the victim was fixed, and iron nails were driven into the whole of his body.

(3) Sangsar—The victim was hanged on a tree and then stoned to death.

(4) Tasma Kashi—The victim was strapped across under the arm-pits and then revolved round and round until churned to death.

(5) Zambúrs—To pinch out the flesh of the victim.

(6) Munglian—To pound the victim to death with mallets.

(7) Driving the victim in to the ground up to the loins and then making him a target for headless arrows.

(8) Throwing the victim before dogs to be bitten to death.

(9) Strangulation, and

(10) Throwing into boiling oil.

In addition to all these modes Bhai Mant Singh was killed by disjointment of all the differeni bones of his body, beginning with the tips of the fingers and ending with his toes.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The hair of Bhai Taru Singh's head was scraped with the shoe-maker's paring-knife (ranbi). Death by all these modes was bravely, gladly and willingly embraced without any sort of murmur. The victims gladly chanted the holy psalms, or muttered the name of the Almighty, when suffering death by these methods.

In many cases the victims, when more than one, generally vied with each other to take precedence in their doom. And, once when one of them was released on a certain account, he was very angry, and rebutting the grounds on which his release was based, he gained the crown of martydom.

Thus there were the most rigid persecutive modes of punishment, and sweeping arrangements for the annihilation of the Khalsa, but notwithstanding all they prospered in strength and increased in numbers. When all plans failed and the Tat Khalsa was divided from Banda Bahadur in 1774 Sambat, the Emperor concluded peace with them, granted them jagirs, and among others the conditions were that no Hindu should be forcibly converted to Islam, nor any cow should be slaughtered in the Panjab. This was the first success the Singhs gained. However, when Banda Bahadur was no more and most of the Singhs had settled themselves to cultivate their lands, the authorities, finding that the Khalsa had become weak and deprived of much of its vitality, broke their promise, confiscated the jagirs in 1781 Sambat, and reverted to their old oppressive ways. Then the Khalsa also resumed their old practice. Giving up the plough, they took the sword in hand. The Emperor was tired of employing all sorts of persecutions and modes of annihilation, and in 1790 Sambat, a precious Khilat, (robe of state) with the title of Nawab and an annual jagir of Rs. 100,000 were offered to the Khalsa, and it was with extreme difficulty that the title and the land assignment were got accepted. The Khalsa as a body were indifferent to such offers and bestowed the imperial title of Nawab not on any leader but on a servant of the common wealth. However peace

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

did not last long. Considering that the Khalsa had dispersed, and that their strength was extremely weakened in consequence, the authorities again confiscated the jagir, and the parties resorted to their old respective practices. In S. 1793 (1736 A.D.) when the treasury of Nadir Shah was on its way to Kabul the Singhs pounced upon it and plundered a great deal. When Nadir Shah heard of it at Lahore and received reports about the Khalsa and their exploits, he told the Governor of Lahore to leave them alone, and said that if the account he had heard of the Khalsa was true, he prophesied that they were destined to rule the country.

That prophecy was fulfilled. When the Emperor Farrukhsiar succeeded, through the instrumentality of Guru Gobind Singh's widow, in dividing the Khalsa among themselves into the two hostile factions, namely Banda and his followers on one side, and the orthodox Singhs on the other, the latter formed themselves into several confederacies which finally succeeded in overthrowing the supremacy of the Muhammadan Empire in the Panjab. On the ruins of that Empire those confederacies raised their own respective dominions and divided practically the whole of the Panjab into so many separate independencies. However those independencies for various reasons, the chief of which was the fall of the leaders from their orthodox religious faith, were upset and many of them merged into the sovereign power of the Maharaja Ranjit Singh, who was leader of the Sukkar Chakia confederacy. That Maharaja, though quite illiterate, was a well known and famous statesman. He was called the "Lion of the Punjab." Oppression, disorder and mismanagement had long been prevailing in the country. Chaos and anarchy had been ruling since the treacherous and perfidious accession of the Emperor Aurangzeb to the throne of Delhi. The Emperor had been guilty not only of fratricide but also of regio-parricide, namely of the death of his soverign and father. How could such a man justly rule his people? With a

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

view to wash off the appearance of guilt from his person and delude and win over the ruling machinery, he precipitately plunged into a religious compaign against the non-Musalman population, subjecting them to all sorts of atrocities. That oppression and anarchy did not cease until the authority of Maharaja Ranjit Singh was established. He restored peace and order which had long been absent from the country. Codes of civil, criminal, revenue and executive laws were framed, introduced and enforced. Religious toleration was sanctioned. All religions were given respective liberty in matters religious. Offences against religion were severely punished. Both Hindus and Muhammadans were treated alike, but his reign did not last long. The Singhs under the Maharaja's rule "were rapidly converted," says Sir Lepel Griffin "into a formidable fighting machine, which only broke in pieces when the folly and weakness of the great Maharaja's successors persuaded them to use it against the English." The same author again remarks that the Maharaja's victories "had no permanent result ; his possessions like a faggot of sticks bound together during his life-time by the force of his imperious will, fell asunder the moment the restraining bond was severed. His throne and the tradition of his power and greatness passed into the hands of incompetent successors, who allowed the ship of the State to drift on to the rocks in irre mediable wreck." A building made of sand cannot stand long. The cementing material is mere water, and as soon as it dries up, the walls at once disunite and separate into distinct grains of the sand which had formed them. Similarly a Government which is built upon deception and oppression must fall down in no time. Deception, fraud and oppression are only used when the true teachings of the divine law are ignored and morals are depraved. The Maharaja had used no little means of deception, fraud and oppression. There is no doubt that there are certain things appertaining to war and military tactics the practice of which is allowed, but the use of dishonesty is in no case permitted. The great Maharaja had in many cases based

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

his action on dishonesty, and soon after he assumed the sovereign power, his career became distinctly marked with immorality and he fell down from the religious elevation which he would have otherwise enjoyed. "The revolutionaries of the West and the East," says Sir Lepel Griffin, "found their masters in Napoleon and Ranjit Singh, men of military genius, absolutely selfish, pitiless and immoral; but the power they seized they were unable to transmit to others."

There are a great many reliable authorities to prove that the great Maharaja freely used to indulge in alcoholic strong drinks and sensual pleasures. He had lost much of his confidence, and as a consequence, he became deceitful, avaricious and remorseless. Instances are many, but the following few may be quoted for the information of our readers.

(1) The Maharaja once attacked the territory of Sardar Tara Singh, leader of the Dallewalia confederacy but was repulsed with serious losses. However when he died, the Maharaja professed that the deceased was his tutor, and calling his widow his mother, asked her permission to visit her at Rahon for the purposes of condolence. The widow understood his design but was constrained to give him permission on the condition that he should not bring any troops with him. The Maharaja agreed to it and started with an ordinary escort, but with a treacherous view ordered his army to follow him at a distance so that his plan might not be discovered. When he reached Rahon, he expressed his desire to see the fort with the dishonest intention to occupy it during his visit. The widow rebuked him, and sent him precious presents, with the request that he should forbear from putting his design into execution. He took those presents and then beseiged the fort, notwithstanding the widow's remonstrances and his own professions of faith, both as a monarch and as a dutiful pupil. The widow made a bold resistance and threw the Maharaja's force into confusion. When he saw that his troops had lost heart and a serious discomfiture

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

was to follow, he bribed and won over several of her officials and commanders who opened the gate of the fort to him. Thus treacherously, meanly and dishonestly he entered the fort unawares, and the widow, under the circumstances, was compelled to fly away.

(2) Sardarni Sada Kaur, the widow heiress of Sardar Gurbakhsh Singh, had succeeded to the head of the Kanhya *misl*. She was the Maharaja's mother-in-law. She was a wise, energetic and valiant woman with the greatest ability. It was she who tried her best to break the power of all the Maharaja's rivals, and saved him from ruin in doubtful times after his father's death. She is truly termed the ladder by which the Maharaja reached his zenith, but she was treated by him with the "blackest ingratitude." * She was summoned to Lahore under false pretences and was then captured and confined in a fortress. All her great states were thus occupied by him without any trouble. Of those which offered resistance one was Miani, which was held by her maid-servant Haro. She defended it gallantly and gave great trouble to Missar Diwan Chand who had been deputed to reduce it. The beseiging army was shattered and the best plan to gain it was found to be to torture the widow. Her water and food were stopped, and when dying of thirst and hunger she was compelled to write to her servant to evacuate the fort. It is said that when she wrote an order to Haro to give up possession of her territory to the Maharaja, she added the following words at the end of that order :—

"I am an innocent cow in the hands of relentless and remorseless butchers. Better deliver the fort to the ruler whose reign will, like the clouds of mist, fly away in a short time."

Crying, lamenting and calling imprecations upon the Maharaja, she died in her dungeon.

---

* Sir Lepel Griffin.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

3. It is well known how energetic, gallant and faithful a military commander Sardar Hari Singh, Nalwa, had been. Most of the Maharaja's victories were gained through his instrumentality, and the extensions on the Peshawar side were mainly due to his exertions. He was killed in the vicinity of Ali Masjid when he was in the discharge of his faithful duties to the Crown. When the news of his death reached Lahore, it inflicted such a shock upon the Maharaja's mind that he lamented and lost his senses. However some time after that the reward of his services to his family was that all his movable and immovable properties, including his jagirs, were confiscated!

The treatment accorded to Rani Sada Kaur had already offended the aristocracy, and the confiscation ordered after Sardar Hari Singh's death alienated them from their sovereign. His faithless conduct towards his sworn and turban friend, the Ahluwalia Sardar, Fateh Singh, enraged and prepared them to stand against him, but the fidelity of that Sardar restrained them from taking action. It was due to his treacherous and unscrpulous character that many Singh chiefs preferred and sought protection of the British Government instead of the Maharaja. Moreover, history proves that several chiefs preferred the abandonment of their territory on the Lahore side of the Satluj, to owning allegiance to that great Maharaja.

Such was the personal character of the great Maharaja, which was due to his fall from his religious faith. That faith had been the means of his rise to the summit of his power, and his fall alienated his well-wishers from him and introduced foreign and parasitical iand hypocritical elements into the court, which resulted n the downfall of the Khalsa Empire in a manner of which the remarks of Sir Lepel Griffin hold good. He says with regard to the power of the Maharaja "the glamour is personal to the man and does "not transfigure his heirs and successors. Then, the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"throne founded by genius is seen to be a poor, tawdry "thing, on the step of which stands a crowd of greedy, "unscrupulous parasites, who have no thought but of "enriching themselves at the expense of the people. "Discipline and obedience give place to conspiracy "and revolt ; enthusiasm is succeeded by contempt ; "till ere long, the mushroom dynasty is extinguish-"ed amidst the laughter of those who applauded its "birth."

When the Maharaja died, the mind of the leaders had been estranged and disaffected, whilst his successors failed to inherit his character and ability. "His only son, Kharak Singh, was a hopeless imbecile; his grandson Nao Nihal Singh, a youth of promise, died a violent death, and a period of anarchy set in, which the men who succeeded had no power to subdue or control. There were several who claimed the throne as sons of the great Maharaja, but the secrets of Ranjit Singh's Zenana were the common property of the Lahore bazaars, and there was not one whose legitimacy the Sikhs accepted as proved Then came the war with the English, in which the Sikhs, badly led, displayed the utmost gallantry in vain; ending in the occupation of the Panjab by a foreign army, dismemberment and finally annexation"*. The annexation ended all religious persecutions as well as the civil wars which were then going on in the Lahore Darbar. Religious freedom and tolerance were sanctioned. The rule of non-interference with others in religious matters was introduced and enforced. Order and peace were restored and all violence and innocent bloodshed at once stopped. All since has been place, instead of the oppression and anarchy which had been prevailing in the country for many centuries.

Before closing this chapter we think it proper that the reader should be acquainted with the martial and moral character of the Khalsa as judged by English authors. Captain Cunningham in his "History of the Sikhs" which was published in 1849, says that "the confident English had at last got the field

* Sir Lepel Griffin.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

they wanted ; they marched in even array, and their formed artillery opened its steady fire. But the guns of the Sikhs were served with rapidity and precision, and the foot-soldiers stood between and behind the batteries, firm in their order, and active with their muskets. The resistance met was wholly unexpected, and all started with astonishment. Guns were dismounted and their ammunition was blown into the air ; squadrons were checked in mid career ; battalion after battalion was hurled back with shattered ranks, and it was not until after sunset that portions of the enemy's position were finally carried. Darkness, and the obstinacy of the contest, threw the English into confusion ; men of all regiments and arms were mixed together ; generals were doubtful of the fact, or of the extent of their own success, and colonels knew not what had become of the regiments they commanded, or of the army of which they formed a part Some portions of the enemy's line had not been broken, and the uncaptured guns were turned by the Sikhs upon masses of soldiers, oppressed with cold and thirst and fatigue, and who attracted the attention of the watchful enemy by lighting fires of brushwood to warm their stiffened limbs. The position of the English was one of real danger and great perplexity ; their merecenaries had proved themselves good soldiers in foreign countries as well as in India itself, when discipline was little known, or while success was continuous ; but in a few hours the five thousand children of a distant land found that their art had been learnt, and that an emergency had arisen which would tax their energies to the utmost." Later on condemning the conduct of traitors Rajas Lal Singh and Tej Singh, in the Khalsa army, the same author writes "although assailed on either side by squadrons of horse and battalions of foot, no Sikh offered to submit, and no disciple of Govind asked for quarter. They everywhere showed a front to the victors, and stalked slowly and sullenly away, while many rushed singly forth to meet assured death by contending with a multi-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

tude. The victors looked with stolid wonderment upon the indomitable courage of the vanquished, and forbore to sirike when the helpless and the dying frowned unavailing hatred."

The above remarks relate to a period when foreign and non-Khálsa elements had corrupted the Khálsa army; the traitors and disloyals swarmed in the Lahore Darbar, and for selfish ends had misdirected and misled the Khálsa army to their self-annihilation with secret, hidden, and perfidious designs. Sir Lepel Griffin says that the devotion and gallantry of the Khálsa "have "been proved many times, and if they continue to be "governed as wisely and sympathetically as in the early "years succeeding annexation, they will remain, what "they now are, the sword and shield of British India."

The same author again remarks that "even in the "palmiest days of the Khálsa, it is astonishing how small "a proportion of the Panjab population was of the Sikh "profession. The fierce fanaticism of the earlier years of "the country was succeeded by the unequalled military "organization of the Maharaja, and these together enabled "a people who were never numerically more than a sect "of Hinduism to overrun the whole Panjab and Kashmir "to beat back the Afghans to the mountains, and to found "a powerful kingdom in which they were out numbered "by Hindus and Muhammadans by ten to one."

Sir Lepel Griffin says that when the English power in India becomes more consolidated, peace will reign and fighting races will have less opportunity for gratifying their martial instincts, as is generally the case elsewhere. However, he says that "for an empire like India of 288 millions "which has many dangers from without and enemies "ever ready to pierce the weak places in her armour, war "is necessary to healthy life. The sword must be always "sharp and must not be left too long rusting in the "scabbard. If the rulers of India be wise, they will in "every way encourage and stimulate the military spirit "of the Sikhs and employ them on active service

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"on every opportunity, whether the campaign be in "Europe, Asia, or Africa. The all-important thing is to "give them the highest and most varied military training "against every class of foe, European as well as Asiatic. "The numbers of the home army of England are so small " * * that India must obviously be prepared "to defend herself against attack from without, and for "this defence the fighting population of the Panjab, and "notably the Sikhs, will be sufficient if reserves are formed "in time and if the military spirit of the people is not "allowed to fall asleep.

"It is no use to expect from the Sikh more than "he can give. His value to the British Government was "shown in the mutiny, when the Rajas of the Trans-"and Cis-Sutlej, Patiala, Nabha, Jind and Kapurthala, "on the very first alarm and without waiting to discover "whether the omens were auspicious or hostile, placed "themselves at the head of their troops, and marched "to Delhi to fight against the enemies of the English "Government. Their gallant example was followed by "the Sikh people throughout the province, and India "was recovered for the Queen as much by the loyalty "and devotion of her Panjab subjects as by the bayonets "of her English soldiers.

* * * *

"The Sikh is a fighting man, and his fine qualities "are best shown in the army, which is his natural pro-"fession.

"Hardy, brave, and of intelligence too slow to "understand when he is beaten, obedient to discipline, "devotedly attached to his officers, and careless of the "caste prohibitions which render so many Hindu "troops difficult to control and to feed on active service, "he is unsurpassed as a soldier in the East. There are "many warlike races, subjects of the Queen in India, "and of these the Sikhs indisputably take the first place "as thoroughly reliable, useful, soldiers.

* * * *

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"But the Sikh is always the same ; in peace, in war, "in barracks or in the field, ever genial, good-tempered "and uncomplaining ; a fair horseman, a stubborn infantry "soldier, as steady under fire, as he is eager for a charge. "The Sikhs, alone of our native troops, can be taken in "large numbers for long periods on foreign service, on the "condition that they be well paid, for they have as keen a "knowledge of the value of money, and as great a love of "saving as the Scotch.

"They have served in Egypt, Abyssinia, Afghanistan, "and China with great distinction ; they have voluntarily "taken service in the police and in local corps in Burma, "a country which is especially distasteful to ordinary "natives of India, and there is a local corps of Sikh "police in Hong-Kong where they are regarded with "much confidence aud respect. A Sikh escort is now "with Mr. A. Johnston, the British Agent-General, fight-"ting Arab slavers on Lake Nyasa.

* * * *

"I had many opportunities of observing the con-"duct of the Sikh troops during the latter portion of the "campaign in Afghanistan, and no praise could be too "high for their patience under privation and their admir-"able and orderly behaviour towards the Afghans who "it must be remembered were their bitter and ancient "enemies.

"What may be their value against European troops "is a question which the future alone can authoritatively "decide ; but I would venture to express my conviction "which is shared by many distinguished officers of the "Indian army, that the Sikhs, infantry and light cavalry, "are, when well and sufficiently led by English officers, "equal to any troops in the world, and superior to any "with whom they are likely to come in contact."

General Sir John Gordon, K.C.B., who has had long personal experience of the Sikhs says that at the time of the King Emperor's Coronation in London, among all the visitors the most conspicuous were the "Sikhs—tall, beard-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"ed, dignified looking men, intelligent and keen obser-
"vers—whose soldierly bearing was the admiration of all
"who beheld them. The name Sikh is reminiscent of
"very hard fighting against us fifty years ago,
"and of equally hard fighting for us on many a field
"since. Belonging to an exceptional as well as a fine
"martial race, more than ordinary interest is attached to
"them on account of their origin and religion."

The following extracts from the same author will be more interesting. "The battle of Firozshah was "one of the most momentous, and certainly the hardest "fought out one, ever engaged in by the British in India. "It has been said that the Sikhs then shook our Indian "empire to its base."

The same author again remarks that "they (the Sikhs) "rose a third time in 1857, but then it was shoulder to "shoulder with us to aid in beating down the revolt of our "native army in Hindustan, when they flocked in thousands "to the standards of their late conquerors at the summons "of Sir John Lawrence, the great pro-Consul of the Panjab, "whose good government had converted them in a few years "into loyal subjects of the British Crown. None have fought "more stoutly and stubbornly against us, none more loyally "and gallantly for us than the Sikhs. They have taken "part with us in many a 'far-flung battle line' in Asia and "Africa, and become the symbol to India of all that is loyal "and courageous. Wherever there has been hard fighting "to be done, there they have been found in the fore-"front maintaining their high reputation for steadfast "fidelity, dogged tenacity, and dauntless courage,—undy-"ing heritage of the Sikhs. As they fought for their "Gurus and for their Maharaja, so they have fought for "Britain. Loyalty is in their blood."

There are many more Muhammadan and English authors who have highly praised the martial and moral character as well as the loyalty of the Singhs, but the above extracts are quite sufficient to indicate their worth, and the following words of a celebrated foreign writer, Captain

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Cunningham, will further illustrate the true ideal of the Khàlsa Theocracy :—

"The Sikhs do not form a numerous sect, yet their strength is not to be estimated by tens of thousands, but by the unity and energy of religious fervor and warlike temperament. They will dare much and they will endure much, for the mystic "Khàlsa" or Common Wealth ; they are not discouraged by defeat, and they ardently look forward to the day when Indians and Arabs, and Persians and Turks, shall all acknowledge the double mission of Nanak and Govind Singh."

We conclude the chapter with the remark that the law of the Sikh Gurus strictly enjoins loyalty to the Crown and fidelity, and when any Sikh may be found guilty of disloyalty or infidelity he must have fallen from the faith of the Gurus. It must be remembered that the mere wearing of long hair does not make a Singh, but he must also have been initiated with the *Amrita* or the *Khanda pahoul*, and must, at the same time, be a strict observer of the Guru's commandments. Now-a-days there are many who wear long hair and are called Singh merely for the sake of form or keeping up appearances for certain selfish ends, whereas they have really no connection with Sikhism, being followers of the Arya Samaj, or some other sect, and smoking in secret all the same.

In the following chapter we propose to deal with the *Amrita* which transforms ordinary men into gallant warriors, as has been proved above.

CHAPTER XXIX.

The Amrita or Baptism of the Khàlsa.

The doctrine of the Gurus, as has been already explained, is that whatever the Lord God does is above error and needs no amendment. Guru Nanak says that if

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

millions of the wise and philosophers consider a matter together the sum total of their philosophy shall never equal that of the Lord God.

225. "Hikmaṭ lakh hakìm mil sàhib ṭul na koe."

"The wisdom of even a hundred thousand philosophers shall not be equal to that of the Lord God."

The same Guru in Rag Parbháṭi says—

226. "Bhullan vich kia sabh koì Karta áp na bhullai."

"Every one has been made to err, but the Creator never errs."

Therefore the Gurus maintain that the human body should be kept intact, and that the growth of the hair on the body should be maintained. The mere keeping of long hair does not make a Khàlsa. A Khàlsa must be initiated with *Amrita* nectar in order to infuse both moral and spiritual spirit in him. It is a mysterious elixir which transforms a coward into a bold and daring combatant. Therefore it is of vital importance that we should inform our readers of the ingredients which go to form such *Amrita.*

It is a composite of (1) chemical composition, (2) electric force, and (3) spiritual power. The chemical composition is formed by the mixture of water with *batashas* (small hollow balls of sugar and the powdered iron produced by the friction of a *khanda* (double-edged sword over the surface of the iron basin (*báti**). The *khanda* friction also produces invisible electric rays which merge into the chemical combination. The repetition of the hymns produces spiritual force in the *Amrita* just like the mesmeric effect on the subject. And it is necessary that the *Amrita* should be prepared very carefully, otherwise it would lose its real charm. The water should be fresh and clean and from the river, if possible. The iron basin should be scrupulously cleaned and the *batashas* must be of pure cane sugar. The double-edged sword *khanda* must be of pure and fine steel, free from rust.

* Singhs call it *bàta.*

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The hymns to be recited are (1) Jàpji, (2) Jàpji, (3) 33 Svayas of the tenth Guru, (4) Chaupai which begins with "Pun Ráchhas ka káta," (5) The first five pauris of Anand, and 6) Mudàvni.

Before the preparation of the *Amrita* commences, a general meeting is convened in a *dharmsala* or some other nicely cleaned place. The Holy Granth is, with the usual ceremony, opened and read. The members who are to prepare the *Amrita* must be orthodox Singhs of pure life, must bathe, and then standing before the Holy Scripture, with folded hands, and after the usual *ardas*, must ask for permission to prepare it. The reader of the Granth Sahib, at the time, will grant the required permission as if it were from the Grant Sahib itself.

The reciters of hymns or preparers of *Amrita* are exactly five orthodox members of the Khálsa, who, at the time, are not liable to any religious penalties (*tankhah*). That assembly forms the living Guru of the Khálsa for initiating purposes for the time being. The recital of the hymns should proceed in the order indicated above. Recital by rote is preferable to reading from the book, which, if necessary, must be very carefully performed. When reciting the hymns, the reciter girds, himself with a sword and sits in an erect position called *bir asin*. The iron basin is placed directly before the reciter. The first of the reciters, repeating the name of the Lord (Vaheguru), should wash the iron basin and *khanda* with his own hands with fresh water. Thereafter he pours some water into the basin and the *khanda* is five times moved to and fro with the repetition of the name of the Lord. (Vaheguru). Then *batashas* are mixed and the *khanda* is freely moved to and fro all round with the recital of the psalms and concentration of mind on the iron basin as if the spirit were flowing into the *Amrita*, like a mesmerizer acting upon his subject.

The first reciter shall recite Jàpji,

The second reciter shall recite Jàpji.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The third reciter shall recite 33 Svayas.

The fourth reciter shall recite Chanpaí.

The fifth reciter shall recite Anand and Mudávni.

When the operation is going on, the whole congregation should be repeating the name of the Lord and busy themselves in divine meditation. When the *Amrita* is ready, one of the five reciters stands and reads the Ardas and then proceeds to initiate the novices or *tankhahias* (those under panalties) or both as the case may be.

The initiatee should also gird himself with a sword. He stands in front of the Holy Scripture facing it, repeating the name of Vaheguru all the time. He should have then the following five articles on his person, namely, *kes* or long hair, *kachh* or short breeches, *kangah* a comb, *kara* or iron bracelet, *kirpan* or double-edged sword. However, as owing to the provisions of the Arms Act, each and every individual is not at liberty to possess arms, a miniature and imitation double-edged sword has been invented, which every othodox Khàlsa has to possess as a token of religious duty.

The following ceremony is gone into at the time of initiation. When there is more than one initiatee, all should stand in a row facing the Holy Scripture. One of the five reciters then holds the *Amrita*. Two of them stand on his right and left, the forth stands behind the initiatees to dress their hair from back to the front, if necessary. The fifth pours five handsful, *chullas*, of *Amrita* into the *buk* (palms of both hands joined together in a hollow forming a sort of cup) of the initiatees who drink it at once.

At the same time, five handsful of *Amrita* are sprinkled over the eyes and face, and five handsful are poured into the hair on the head of the initiatee. When each and every handful is sprinkled over the face, the initiator utters: *Bol Vaheguru ji ka Khàlsa, sri Vaheguru ji ki fateh hai* (shout the Khàlsa is of the Lord, and the victory is of the Holy Lord). To whom the initiatee responds "Vaheguru ji ka Khàlsa, sri Vaheguru ji ki fateh." The

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

same is repeated to the end of the ceremony. The process proceeds from the right to the left. Then the remainder of the *amrita* is drunk by the initiatees from the vessel containing it. The operation begins from left to right and then from right to left. The name of Vaheguru is repeated throughout.

After the initiation ceremony is over the initiatee is made to understand himself to have been re-born with Guru Gobind Singh his spiritual father and Mata Sahib Kaur as his spiritual mother. This transforms him into a new man and a member of the Khalsa Theocracy, with equal rights, both secular and celestial, ascending to the same platform with his Gurus. As all the rivers, whatever their former character and taste be before their fall into the ocean, necessarily assume the same character and level with the ocean into which they fall, so the initiation casts off all the characters of the initiatee and puts on him the common character of the Theocracy. The initiatee enters into a new life altogether, which is rightly termed a new birth with new customs and new traditions.

Every initiatee is required to conform to and observe the commandments referred to in the following Chapter. After the necessary commandments have been explained, the initiated are given *karah parshad* (a ceremonial sacred preparation of sweetmeat made of flour, *ghi* and refined sugar in equal shares) to eat out of the same vessel so that prejudice of caste prohibition may be removed.

It should be borne in mind that the *amrita* is a very strong composition, much stronger than any chemical composition. When two different elements are mixed, they produce a different substance. Sulphur, saltpetre and cotton-wood coal individually have no power, but their mixture produces the power of blasting and overthrowing mountains. The gun-powder is used in guns and rifles which are made strong enough to bear its force, otherwise it would burst asunder the barrel and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

hurt the holder thereof. In the same way the *amrita* is a composite of temporal and spiritual elements and forms a very strong and powerful mixture, far stronger than gun-powder. A proportionately strong vessel is required to contain and maintain it. The only vessel which contains it is an earthly body. We cannot make it of iron or of any stronger metal, but however we can make it much stronger than any metallic vessel by the observation of the rules of guidance and the maintenance of morals as directed by the Gurus. If the initiated fails to observe them the *amrita* will burst him asunder—body and soul—as the gun-powder bursts a weak barrel.

CHAPTER XXX.

The Guru of the Khalsa after Guru Gobind Singh.

In dealing with the subject we have to confine ourselves practically to the question whether, according to the orders of the Gurus, the Khalsa has any living Guru now, and if so what. The word Guru is composed of two syllables *i.e.*, 'Go" (darkness) and "ru" "enlightenment", meaning a person who enlightens by removing darkness. Therefore a spiritual guide is called Guru, namely one who can enlighten us about the spiritual world.

There were 10 (ten) Gurus of the Khalsa of whom Nanak was the first and Gobind Singh the last. From various writings we gather that it was pre-ordained that there would be only that number of the Gurus, and that there would be no difference between the successor and his predecessor. Guru Nanak says :—

* * * * *

227 "Marḍa hoya baháe jáe phir hoe saváya zor,*

---

* See Chapter XXVII.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Karke áp brábri chárh bahác ṭakhṭ,
Deve tikka haṭhìn apni ḍe sváì bakht,"
"He shall, when dying, install his successor with greater power.
He shall be enthroned making him his equal.
He shall *tilk* him with his own hand with greater blessings."

In spiritual power all the Gurus were equal, Guru Nanak's power having been transmitted to his successors like the flame of a lamp. When one lamp is lighted from the flame of another, the light of the latter undergoes no abatement, so the Guru's have imparted their spiritual light to their respective successors and followers. Guru Nanak says :—

228 "Ḍìve ṭe ḍìva bale joti ghat na jáe,
Pìr murid bràbri Nanak sach aláe*."
"The light of a lamp which lights another, does not abate.
Similarly a spiritual leader and his disciple become equal, Nanak says the truth."

Again Guru Gobind Singh in Bichitar Natak says:—

229 "Nanak Angad ko bap ḍhara,
"Ḍharm parchar ih jag mo kara,
"Amar Das pun nám kaháyo,
"Jan ḍipak ṭai dip jagàyo."
"Nanak assumed the body of Angad,
"He propagated righteousness in this world,
Then he (Nanak) called himself Amar Das,
From the human lamp another was lit."

It was pre-arranged by Guru Nanak that the succession of a living Guru was to cease with the Tenth Guru when the Holy Granth Sahib was to assume the position of the spiritual Guru of the Sikhs. There is also ample proof that the whole alignment of the Granth Sahib was Guru Nanak's, which was followed by the Fifth Guru, with necessary modifications, under his orders.

---

* For full detail see Chapter XXVII.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

It was also arranged by Guru Nanak that the succession of a living Guru after the tenth Guru for temporal purposes would invest in the Khalsa Theocracy as a body. Guru Gobind Singh imparted the divine light to the first five Singhs or *piyaras* who had stood the crucial test and had offered their heads for sacrifice. When they initiated Guru Gobind Singh with *pahaul*, he proclaimed that they were granted the same amount of divine power and were raised to the same level as himself. Thus he raised the Khalsa and created an unparalleled and unprecedented National Common Wealth, or Khalsa Theocracy.

Again at Chamkaur, Guru Gobind Singh bestowed the Guruship on the Khalsa formally bestowing that office on the five Singhs, namely, Daya Singh, Dharm Singh, Man Singh, Sangat Singh and Sant Singh. They were all dressed, equipped and armed, and the Guru tied their turbans with his own hands. They were all seated together, and he encompassed them thrice and spoke as follows :—

230 "Panchoh mai niṭ varṭaṭ mai hon, panch* milaih so píran pìr,
Gur ghar ki mirjàda panchoh, pànchoh pahul púrab pìn,
Hoe ṭankhàhia bakhsháih panchoh, pahul de panch par bìn,
Lakhho panch ki bad badiái, panch karaih so nifal na chin,
Bhojan chhàdan panchan arpaih, arz karaih ṭin bàchhaṭ lìn."

"I am always to be found in five orthodox Singhs, where five orthodox Singhs assemble they form the highest spiritual leader.

The general rule of the Gurus is the assembly of five and primevally the five were initiated with *pahaul*.

---

* Suraj Parkash part 6, Chapter XLI.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The assembly of five can adjudge and remit the penalty of a sinner (and) the assembly of five Singhs can administer *pahual* or *amrita* initiation

Know ye, the pre-eminence of the assembly of five is very great, (and) whatever the assembly of five shall do shall not be fruitless.

Food and clothing should be offered to the assembly of five, (and) then the desire of the offerer shall be fulfilled."

Again Guru Gobind Singh says (Ayan 2, Chap. XXIII, Suraj Parkash) :—

231 "Singh so raihṭ panch jainh milen,
Mam sarùp * so dekho bhale."
"Where there is an assembly of five orthodox Singhs.
"Verily see, they represent me."

Thus it is ordained that every assembly of five orthodox Singhs forms the living Guru of the Khalsa and is quite competent to direct any religious ceremony, and no single member of the Khalsa community can claim that office.

A little before his death Guru Gobind Singh placed a cocoanut and five pice before the Holy Scripture (Granth Sahib). Then he thrice went round It according to the past ceremonial of installation, and bowing before It, declared It to be the spirtiual Guru or guide of the Khalsa and Sikhs. He then uttered the following words :—

232. " Agya bhaì Akál ki ṭabhi chaláyo pantḥ,
Sab Sikhan ko Hukam hai Guru mányo Granth"
Guru Granth ji mánio pargat Gurán ki deh."
Jin ka hirḍa suḍh hai khoj shabad men leh."
"In accordance with the order of the Immortal Being, the religion has been started.
All the Sikhs are hereby ordained to recognize the Holy Granth as their Guru.

---

*Sarúp means shape or person.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

It was also arranged by Guru Nanak that the succession of a living Guru after the tenth Guru for temporal purposes would invest in the Khalsa Theocracy as a body. Guru Gobind Singh imparted the divine light to the first five Singhs or *piyaras* who had stood the crucial test and had offered their heads for sacrifice. When they initiated Guru Gobind Singh with *pahaul*, he proclaimed that they were granted the same amount of divine power and were raised to the same level as himself. Thus he raised the Khalsa and created an unparalleled and unprecedented National Common Wealth, or Khalsa Theocracy.

Again at Chamkaur, Guru Gobind Singh bestowed the Guruship on the Khalsa formally bestowing that office on the five Singhs, namely, Daya Singh, Dharm Singh, Man Singh, Sangat Singh and Sant Singh. They were all dressed, equipped and armed, and the Guru tied their turbans with his own hands. They were all seated together, and he encompassed them thrice and spoke as follows :—

230 "Panchoh mai niṭ varṭaṭ mai hon, panch* milaih so píran pìr,
Gur ghar ki mirjàda panchoh, pànchoh pahul púrab pìn,
Hoe ṭankhàhia bakhsháih panchoh, pahul de panch par bìn,
Lakhho panch ki bad badiái, panch karaih so nifal na chin,
Bhojan chhàdan panchan arpaih, arz karaih ṭin bàchhaṭ lìn."

"I am always to be found in five orthodox Singhs, where five orthodox Singhs assemble they form the highest spiritual leader.
The general rule of the Gurus is the assembly of five and primevally the five were initiated with *pahaul*.

* Suraj Parkash part 6, Chapter XLI.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by Sri Gangotri

The assembly of five can adjudge and remit the penalty of a sinner (and) the assembly of five Singhs can administer *pahual* or *amrita* initiation

Know ye, the pre-eminence of the assembly of five is very great, (and) whatever the assembly of five shall do shall not be fruitless.

Food and clothing should be offered to the assembly of five, (and) then the desire of the offerer shall be fulfilled."

Again Guru Gobind Singh says (Ayan 2, Chap. XXIII, Suraj Parkash) :—

231 "Singh so raiht panch jainh milen,
Mam sarùp * so dekho bhale."
"Where there is an assembly of five orthodox Singhs.
"Verily see, they represent me."

Thus it is ordained that every assembly of five orthodox Singhs forms the living Guru of the Khalsa and is quite competent to direct any religious ceremony, and no single member of the Khalsa community can claim that office.

A little before his death Guru Gobind Singh placed a cocoanut and five pice before the Holy Scripture (Granth Sahib). Then he thrice went round It according to the past ceremonial of installation, and bowing before It, declared It to be the spirtiual Guru or guide of the Khalsa and Sikhs. He then uttered the following words :—

232. " Agya bhaì Akál ki tabhi chaláyo panth,
Sab Sikhan ko Hukam hai Guru mányo Granth"
Guru Granth ji mánio pargat Gurán ki deh."
Jin ka hirda sudh hai khoj shabad men leh."
"In accordance with the order of the Immortal Being, the religion has been started.
All the Sikhs are hereby ordained to recognize the Holy Granth as their Guru.

---

*Sarúp means shape or person.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Recognize the Granth* as the manifest body of the Gurus.
Those, whose mind is pure can find the Guru in the hymns."

Thus it was clearly proclaimed that an assembly of five orthodox Singhs was competent to act as leaders of the Khalsa in matters mundane, whilst at the same time, the Holy Granth was declared to be the successor of the tenth Guru as the spiritual guide, and therefore it deserves and commands respect much more than any other religious leader.

A short history of the composition of the holy scriptures has been given in Chapter II of the Introduction. It contains the chief principles of the Khalsa faith and of the divine law which Guru Nanak brought from the divine court for preaching righteousness in the world. It may be mentioned that revelation comes to holy persons in the form of a divine voice, and they proclaim it according to the instructions received through that voice. Guru Nanak was a prophet—a most accomplished and perfect prophet who had received personally all the directions from the Divine Court. The spirit with which hymns are filled by the Prophets and other holy persons lasts for ever. The gramophonic register retains the voice for a considerable time and lasts until its impress is impaired. In the same way that spirit continues as long as the hymn lasts. That Holy Spirit is infused into the hymns of the Holy Granth throughout, and at once it appeals to our mind when we read or hear it attentively. The more we contemplate, the more we are touched.

To enable men to get access into the spiritual world there ought to be a spirtitual guide or teacher, as in the case of other professions. It will, at the same time, be admitted that it is only through the leader of a sect some time after its foundation that the dissolution takes

* As explained in the Introduction there is only one Granth Sahib, popularly known as Adi Granth.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

place. The founder always lays the foundations of a religion on some pure and spiritual grounds, but his successors direct the superstructure in their own fashion, their abilities, views, ideas, inclinations and surroundings being not always the same. It is not unoften that the views of a leader of some religious sect, in after ages, are rendered unsound and unhallowed by selfishness owing to temporal corruptions and pollutions. The founder usually elevates himself in the spiritual region by self culture, and self-abnegation. He effaces his own self, and his ideas are generally pure, and his preachings prompted by the love of public good and philanthropy. He is then generally respected, and afterwards his adherents deify him and worship him as a God, or an Incarnation of the Almighty, or the like. Many fables and fictions are fabricated which easily get hold of the vulgar mind. The attraction to the central place, which may be a Temple or Tomb, consecrated to the name of the founder becomes very great, and enormous offerings are made. Usually those offerings are the property of the head of the institution, and that head is the successor of the founder. If that successor or spiritual leader be a good man at heart, given to meditation upon God, or to His worship, then things continue alright, but such cases do not last long. The influx of so much wealth coupled with worship of the leader, at no cost of trouble, gives rise to evil temptations, especially luxury and detestable debauchery. The head of the institution begins to mould things to suit his own selfish purposes which give rise to many dissenting religious branches, All these branches are usually antagonistic to, and ever warring upon, one another. The respect of the church is then lowered and humbled among the masses, and neglected. There are numerous examples of various churches of Brahmans, Jains, Budhists, Christians, Muhammadans,&c. having met such a fate. As almost all our Readers must be acquainted with the truth of our assertions we refer them to History and to Chapter XXXIII.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The discontinuance of the system of a living Guru was ordained with a view to keep the Khalsa intact and free from the evils mentioned above. But alas as in the case of other religions, some sects have sprung up among the Khalsa also. Moreover there are some who proclaim themselves as *Gurus* and try to impress upon the vulgar that they are true living Gurus of the Khalsa. There are many among these hypocrites whose personal character and private life, apart from other evils, are shameful, and the very idea of them makes us shudder. The result is nothing but a natural result, as in all other cases. The rise of these so-called *gurus* and *Schismatic Schools* has begun to corrupt and lead the Khalsa astray from the right path on account of their personal and selfish ends. If these things continue, the consequence will be all the same as in similar cases, the Khalsa will one day gradually dissipate and vanish away from the earth.

A living Guru can turn or divert his followers any way he likes, but where there is no such living Guru, the people have to abide by the writings in the Holy Scriptures. If we follow our Ten Gurus, the principles laid down by them will ever remain the same and all the future generations must obey the written tenets. There will be nobody to make any change in them and the religion will never lose its primeval purity.

It is also laid down that if any one wishes, he can ask any advice in spiritual things from Guru Granth Sahib. It is another sound principle for the permanancy of the Khalsa. If we carefully peruse the Holy Scripture from beginning to end we shall not find even a single word in It, which does not teach us the highest morality and the greatest truth These writings are and will ever remain unchanged. Their holy teachings and sacred preachings will ever continue to lead us to the holiest life possible. Therefore the Holy Granth Sahib is the true and perpetual spiritual guide which will never change Its mode of teaching. We can never add to or subtract from It any word or syllable. Hence the Khalsa should never acknowledge as

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Guru any living being, as has been ordained by the Guru. These pseudo-Gurus are embodiments of selfishness and, so to speak, traitors to the Khalsa cause as well as a great hindrance to the accomplishment of the sacred mission of Guru Nanak. However the Khalsa should, as a matter of course, never hesitate in respecting holy persons for their sanctity as holy persons, but not as Gurus, in the same sense as they do the Ten Gurus and the Holy Granth. The descendants of the Gurus deserve, if their personal actions allow, much greater respect at our hands than others, merely because of their being the progeny of the Gurus. At the same time if their personal merits are poor or unworthy of their name, our resentment also must be comparatively greater.

As one of the greatest precautions against the evils of Gurudom, Guru Gobind Singh, in complaince with the orders of Guru Nanak, raised all the Khalsa to the same level with Himself, as he had foreseen the danger of the descendants or relations of the Gurus setting up their claims to gurudom.

Of course if this had not been done such claims must have overthrown the Khalsa Common Wealth for selfish motives. But the evil was nipped in the bud. Any such claims must be rejected. The Guruship, for temporal purposes, was invested in no single or particular person, but in an assembly of five Singhs, as has already been stated, and the common brotherhood of man was recognized in its true spirit. Every individual member has the same political hopes and fears as well as religious rights and privileges, mere birth conferring no preferential title. The pretensions of the relations of the founder of a religion have often been very preposterous. They think themselves above the level of others and generally want to keep aloof from their common fraternity. They separately form their holy rank and think it derogatory to mix with the public at large, while they fall into idle, sluggish and vicious ways, unjustly feeding upon the resources of the working and labouring classes

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Moreover they remain ignorant and make no attempt to secure secular education or divine knowledge. It is said that the "Sandal Tree" renders all trees in its neighbourhood fragrant, but not a bamboo tree because it is conceited for its height. In the same way the conceitedness and covetous character of the members of a priestly class generally fail to realize the truth inculcated by their predecessors. Such has been always the case in every religion and region whatsoever, and the Khalsa also could not escape that fate. But the Gurus adopted measures to forearm against that evil. They disinherited their descendants whom they found unworthy of succession, or unfit to accomplish their mission. If now the issue of the Gurus consider themselves higher than the rest, the doctrine of "common brotherhood of man and equality between the highest and lowest" as preached by our Gurus becomes useless. They have no claim to fatten on others' resources simply because they are the descendants of the Gurus.

The rule of equality was made fast and inflexible. Guru Nanak disinherited both of his sons, Sri Chand and Lakhmi Das, because he found them unfit to carry on his mission. He declared Angad his successor as Guru. He was no relation of his. He, in his turn, deprived his unpromising sons, Datu and Dasu, and installed in the *Gaddi* Amar Das, an outsider. Again Amar Das considered both of his sons, Mohan and Mohri, unfit for his mission, and bestowed the *guruship* on his son-in-law Ram Das. That Guru also disinherited Prithi Chand for disobedience and deviation from truth; Mahandev, the second son, because he was unfit; and declared that Arjan Dev, his youngest son, whom he had put to the test and found to be the capable person, was to assume the office of Guru. Guru Har Rai found his rightful heir an unworthy would-be leader and gave the apostleship to his youngest son, Har Krishan, who, in his turn, pointed out Guru Teg Bahadur, the brother of his grandfather,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

to be the next Guru. Guru Gobind Singh closed and sealed the succession as was pre-ordained, and created the Holy Scripture as eternal and immutable spiritual guide, while the whole Theocracy, in the person of five orthodox Singhs for temporal purposes, became invested with the powers of a living *Guru* under the general guidance of the Holy Scriptures, because they are absolutely to be guided by the law and procedure laid down therein for religious purposes. The Holy Granth Sahib was filled with the whole divine law and the secrets of the divine knowledge, and the Khalsa Common Wealth were elevated to such a moral and spiritual height that there was no necessity for a living spiritual guide, as was arranged beforehand by Guru Nanak. As he says:—

233 "Jichar kùṛ na bujhia sir par murshad ṭháp,
Maihram hoe kalám da khuḍi uthàvoh ṭàp,
Karo panáh Khudae ḍi ummaṭ ḍi chhad às,
Amli àpo àpni neki ho ke sás,
Amli àpo ápni sir sir hoe hisàb."

"Adopt a living preceptor as long as illusion is not discovered.
Learn the mystery of *Kalám* * and cast away the fever of egotism.
Depend upon God and give up hope from *Ummat*†
According to one's own actions good or bad,
According to individual actions one is judged."

The Guru says that the whole manifestation is untrue and not abiding for ever.

234 "Nanak ákhe Rukan-din ikko pàk Khudae,
"Ḍuji quḍrat kúṛ hai Allah àp goah."

"Nanak says there is only one sacred God, O Rukan Din.
"The second is manifestation which is not abiding and the God himself is witness to it."

---

* *Kalam* means the word or hymn that comes out of the mouth of the Guru.

† Ummat a means the following or creation of the Lord.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The essence of the whole teaching of the Guru is that God is one, and everything else is untrue, being destined to perish. This is the essence of divine knowledge, to learn which the impediment of egoism should be removed. And for various considerations the Guru decided that there shall be in future no living Guru of the Khalsa, and that decision still holds and will ever hold good. Any one who claims the office of a Guru must be deemed an impostor and condemned as such. The Khalsa Common Wealth is competent to issue edicts on such matters.

The office of Guru is chiefly claimed with a view to gathering income from offerings, but the use of such income is restricted and strictly forbidden by the Gurus, as explained in the following Chapter.

CHAPTER XXXI.

Income from Offerings.

In the previous part we have stated that one of the evils which lead a so-called spiritual guide astray from the right path is income from offerings. In this Chapter we proceed to show how far we are authorized to accept such income, and what is the effect and influence thereof. One of the greatest factors in an established church is the priest-craft, which works either for its superstructure or its downfall and, as history tells us, generally for the latter. Our *Gurùs* have adopted precautionary measures against any such collapse. The primary root of evils is the income through offerings. The Guru has forbidden the use of such income except in so far as is strictly necessary for the maintenance of the priests. A priest who passes almost all of his time in worshipping the Almighty should be a holy person. Guru Nanak says that the income from offerings is just like poison and incapable of being digested except through constant devotion; that

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

the priest should take only so much of it as is barely sufficient for his maintenance; and that those who use it otherwise will be subjected to many hardships here in this world and will be sent to the Hell in the next.

Nanak Parkash by Bhai Santokh Singh says (Part IX, Ras 9).

"O Sangat! (Audience), all hear, never use income from offerings. It will give pain, nobody will come in to rescue you, you will be sorry for it, and should be subjected to torments by the Yam (Angel of death)."

The same Author in Part XXIV, Rut 5 says:—

"(The Guru says that) the Khalsa religion has been started for the sake of propagation of truth and nobody should use income from offerings. He who does not act upon this advice owing to desire for pecuniary gain, shall become a dog in his next life."

In Part 37, Rut 5, the use of income from offerings is again condemned.

In Pauri 27 of Gian Ratnawali, Bhai Mani Singh condemns the use of income from offerings.

Bhai Gurdas condemns it still more vehemently. (Wars of Bhai Gurdas, No. 35.)

"As according to the Hindus beef is prohibited, as usury among Mohammadans is prohibited just like pork; as the drinking of water, even by the father-in-law in the house of his son-in-law, is considered as the drinking of wine *i. e.* among Hindus the father-in-law is strictly prohibited from taking even a trifling thing from his daughter; as a sweeper, how poor soever, is prohibited from eating the flesh of a hare (so is prohibited the use of income from offerings except for devotional purposes.)

---

* Janam Sakhi by Bhai Bala.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"As a fly loses its life for the sake of sweetmeats, so baneful (literally, sugar-coated poison, is the expectation of offerings in a Dharmsal."

Again in Sawaya, No. 505, the same author says that offerings can be used only for the bare sustenance of a devotee.

Bhai Desa Sing in his Rahtnama says as follows :—

"A good Sikh should always earn money by doing some work. He should maintain his family by such earnings. He should never accept offerings. A Sikh who is acting as a priest, should not accept offerings, more than what is barely sufficient for his maintenance. If more be offered it should be given away in charity. Those who use the whole of such income without giving in charity, will know the consequence when they will be put to torture."

Once Guru Gobind Singh was about to throw thousands of gold mohars into the river. Then, at the request of the Sikhs, his mother asked him to give that gold to the Sikhs, upon which the Guru replied:—

"This money collected from offerings is the source of a great many evils. As a mother will not knowingly administer poison to her children, so I will not to my Sikhs who are my children.

"O mother, know that the offering money is poison! should I give this to the Khalsa whom I have initiated with *pahaul*. How could they prosper in the world? In this world they will be rendered indolent, and in the next they will go to Hell, by using the income from offerings."

Then the Guru goes on commending earning through hard work and manual labour. (Gurbilas of 10th Guru by Bhai Sukha Singh.)

The moral conclusion can easily be drawn from the various sayings of the Gurus quoted above. A man who gets wealth without practically doing anything is generally a spoilt man; all his vital powers fail.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

He can do nothing, and becomes indolent and sluggish both in the physical and the intellectual world. He grows selfish in the philanthropic world. However, as he realizes that if he relaxes his grasp of the vulgar mind, his position is sure to suffer, he becomes more fertile in brain inventions, merely to shield himself from the popular suspicion.

A secondary evil which accompanies the income from offerings is that, as a general rule, the receiver is a priest and much respected by the people as such. The regard or respect for the priest varies to deification according to his ability or attainments in priest-craft. Devotees of both sexes gather around him, and unless he is thoroughly a true and unswerving worshipper of the Almighty he is sure to fall an easy victim to the awful blandishments of the fair sex. If he is above such temptations or manages to escape such contrivances, his descendants are seldom strong enough to get out of these entanglements. The result, in the long run, is that they set a very abominable example to the moral world.

There are a great many living examples which we come across in our daily life. They are too many to be quoted here and they prove to the letter what our Gurus have said. Any evil or immorality that is dead or obsolete in the lay world we find in its full swing in the clerical world. Moreover new or fresh evils spring up in clerical palaces and contaminae the world abroad, which might have done well without such priests. As an outcome of such evils the people become suspicious and lose their faith, which gives rise to dissentient churches. It is therefore necessary that in order to keep the Khalsa intact, the priests should always remember the sayings of their Gurus, and deal with the offerings as directed by them.

There is one more evil which needs reform. The person who once becomes a priest, thinks that his descendants must also earn their livelihood through that source, and consequently cripples them from preparing for an-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

other profession. Priests should not form a separate class, and their descendants should not cherish the hope of maintaining themselves on the offerings alone. They should learn some other business to get on in the world, as was the case during the true Vedic period. Otherwise such income will have the deplorable effect of accumulated poison upon the users thereof. Properly speaking, the receiver of offerings is a trustee on behalf of the public. He is entitled to only so much of it as is barely sufficient for his maintenance, the rest being used for the relief of poverty, the advancement of education, advancement of religion, and for other works of public utility.

It is very injurious in the interests of the Khalsa to form a special and distinctive priestly caste, but each and every member of the Nation should be able to perform all the priestly functions by maintaining his purity, by the strict observation of the commandments detailed in the next Chapter.

CHAPTER XXXII.

Commandments.

A Khalsa when initiated with the *khanda pahaul* must always carry about his person the following 5 articles, namely, (1) *kes* or long hair, (2) *kangha* (comb), (3) *kirpan* (double-edged sword), (4) *kara* or iron bracelet and (5) *kachha* or short breeches. These articles are emblems of national distinction, and their use and utility can be explained, as far as we have been able to ascertain, as follows:—

1. The keeping intact of the *kes* or long hair is a sacred trust and duty imposed by God, as explained in Chapter XXVII.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

2. For the daily cleanliness of the hair it is indispensable for one to have a comb in one's possession. It is stuck in the hair close to the hair-knot on the top and is covered by the turban. The hair must be combed twice a day, or once at least.

3. *Kirpan*—This is a weapon of offence and defence which should ever be in one's possession for self-protection. The Khalsa is closely connected with the use of the sword. It has been made a national emblem and religious duty never to part with it, so as ever to keep the fact fresh to the mind. It is therefore necessary that every Khalsa should carry it, but as the provisions of the Arms Act prohibit its possession, imitation and miniature swords have been invented.

4 *Kara* or iron bracelet.—In addition to the magnetic influence iron has upon the body, it is a national emblem of a circle of truthfulness and other high morals within which the wearer must consider himself to have been bound. Moreover it is a defensive article in time of war against a sword-cut. It should be worn on the right arm.

5 *Kachha* or short breeches.—These must be ever worn to the length down a little over the knee-cap. They have a good many explanations in regard to cleanliness. Moreover they are an excellent part of military uniformnda a convenient clothing at home. They were worn by Romans as well as by all combatant classes both in ancient Europe and India. They are still a part of the uniform both in European and Indian Regiments. They are much more convenient than breeches or trousers both in times of war and peace, at home or abroad.

The Khalsa must always shun and abstain from the commission of the following four cardinal or most serious religious offences :—

1. Cutting, shaving or otherwise tampering with the hair.
2. Using or smoking tobacco.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

3. Eating meat of animals slaughtered in any way but Jhatka.*
4. Co-habiting with a Moslem woman.

It has already been explained in the preceding Chapters that it is the sacred duty of the human race to preserve and maintain the hair intact. It is unnecessary to say anything further on this subject.

The prohibition of tobacco is based on various considerations. It is very injurious to human health and extremely deleterious to the character and general qualifications of a soldier as well as a peasant.

King James the First, † in his "Counterblast to Tobacco" says that the custom of smoking is "loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

One of the most eminent and respected London Physicians, Dr. Hodgkin, says "Tobacco in all its forms, is a poison. In the end, tobacco impairs the mind for the use of its faculties. In various ways it becomes the provocative and servant of sin, and is largely contributing to the vice of the age."

It is easy to multiply medical testimonies to condemn the use of tobacco. It contains nicotine, one of the strongest poisons destructive to animal life, and its use, though in the minutest doses, has, what is called, a cumulative effect on the nervous system and is apt to produce a perilous derangement thereof. It produces several heart diseases and destroys energy and solidity. Soon after its introduction into England efforts were made to expel it, but in vain. Now an Act called "Protection of Children Act" has been passed in England prohibiting its use by boys under the age of 16 as a preliminary step to its total ultimate stoppage.

---

* An animal shot or otherwise killed during the course of sporting is "*Jhatka.*"

† King James reigned from 1603 to 1625 A. D.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The tobacco plant was introduced in India during the reign of Jahangir* and within a few years it produced a sort of scandal. The Emperor tried his best to stop its use‡. He issued many mandates but in vain.

Guru Gobind Singh knew its deleterious and deteriorative effects and stopped smoking under religious penalty, so much so that even its touch is sinful for a Khalsa. And nobody touches it in consequence. To such an extent has the Guru's injunction been effective that where royal mandates failed, it succeeded with no difficulty at all.

3. The use of the meat of any animal slaughtered in any way but Jhatka is altogether prohibited. *Jhatka* means killing an animal with a single blow by the sword or some other sharp instruments accompanied with the repetition of the expression *Sat Sri Akal* (True is the Immortal Being), while at the same time the striker is required to invoke God for the emancipation of the animal killed. This custom was prevalent even in ancient India before the advent of Muhammadan rule. Among the Sikhs, when an animal is killed the name of the Lord (Sat Sri Akal) is repeated and a single blow separates the head of the animal from the trunk. If that blow fail, the meat becomes forbidden for a Khalsa. Guru Nanak in Asa di Vàr Shalok, pauṛi 16, condemns the use of meat by a Hindu prepared in the Muhammadan mode of slaughter termed *kutha*. And Guru Gobind Singh made the use of such flesh one of the most serious sins.

4. The co-habitation with any woman but one's legally wedded wife is held to be a great sin, but with a Moslem woman it is one of the most serious sins, for various obvious reasons which seem unnecessary for us to detail here.

---

* See Sair-ul-Mutakhrin, page 242.

‡ Jahangir reigned in India from 1605 to 1627 A. D.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Any one of these four offences immediately when committed makes the offender outcaste and renders him liable to severe punishment. He can rejoin on payment of a heavy fine to the national treasury, on which he is initiated with *Amrita* again.

The following are some of the other minor offences, the commission of any one of which places the delinquent under religious penalties. He has to stand before the congregation in front of the Holy Scripture, confess his crime, and the Guru (*vide* chapter XXX) adjudges the fine. The putting off *kachha* (short breeches) from one's person without wearing others in their stead, speaking of falsehood, gain through unlawful means, bribery, intrigue with another's wife, theft, forcible seizure of another's property, backbiting, cheating, fraud and the like.

The daily prayers which should be repeated by every Khalsa and Sikh are :—

1. Morning prayers. *Japji* together with *Hazara Shabads*. It takes 15 minutes to repeat the whole of it. There are in addition to it Asa di Vár, Sukhmani Sahib, Jàpji, &c., repetition of which is recommended.

2. Raihràs (the right path,) in the evening. It occupies about 15 minutes.

3. Kirṭan Sohela, during the night before going to bed. It requires about 5 minutes.

The name of the Lord (Vaheguru) should always be repeated within one's mind both day and night in any position, place or posture.

Before commencing to take food the name of the Lord should be repeated and the following words uttered :—

"Ṭav parsád."

"This food is granted by thee, O Lord."

Guru Nanak in Asa di Vàr, Sholaka 1, before *pauri* 19, says that if any food is taken without the Lord's name it resembles spittle.

235. "Jiṭ mukh nàm na uchraih bin návai ras kháhe,
Nanak evai jàniai ṭiṭ mukh thukka pàhe."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"The mouth which does not repeat the name of the Lord and eats food without repeating His name,
"O Nanak, know that that mouth takes spittle."

After the food is finished, the mouth should be cleaned with water and the following hymn read from Sukhmani, Ashtpaddi VI, 1:—

236. "Jih parsàḍ chhaṭih amriṭ kháhe,
Ṭis thàkur ko ràkh man màhe,
Jih parsàḍ sugand ṭan làveh,
Ṭis ko simar parm gaṭ páveh,
Jih parsáḍ baseh sukh manḍar,
Ṭiseh dhiàe saḍa man anḍar,
Jih parsàḍ greh sang sukh basna,
Ath pahr simro ṭis rasna,
Jih parsáḍ rang ras bhog,
Nanak saḍa dhiáìai dhìavan jog."

"Through whose favour ye eat 36 *amritas* * keep that Lord in your mind.
Through whose kindness ye apply scents to your body,
By repeating His name ye shall get salvation.
Through whose kindness ye live comfortably in palaces,
Repeat His name constantly in your mind.
Through whose kindness you enjoy domestic life happily,
Constantly repeat His name.
Through whose favour you enjoy all other pleasures,
O Nanak ever adore Him, as He is worthy of adoration."

No gods, or goddesses, no tomb or crematory, no idols or images, no *mantra* (charm), or *jantra* (written charm), no amulet, magic, no Pir or Brahman, no *Satti* (a female burnt alive with her husband), nor any omen, or augur, or prejudices in regard to week days, mansions of the moon, signs of zodiac, or the like are recognized,

* Delicious victuals of all sorts.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

adored, or worshipped, as has been the custom with others. No water or sweetmeats offered to stones or images should be touched or eaten.

When proceeding on any journey, or beginning any work, or commencing any undertaking whatever, the name of the Lord should be repeated. Ardás should be read and the help and support of the Lord invoked.

Every one should receive education more or less according to his own means or circumstances. The learning of Gurmukhi is absolutely necessary for religious purposes at least, and the acquisition of other knowledge is indispensable for worldly purposes. Efforts should be made to learn all sorts of knowledge. Knowledge serves a man in this world as a lamp in a dark room, and a man without knowledge is just like a dark room or a blind man.

Daily bathing early in the morning is enjoined. Breakfast should not be taken without repeating morning prayer.

The head should not be kept uncovered longer than is absolutely necessary.

Truth should be loved and cultivated. A livelihood should be gained through honest and lawful means. One should not be envious of others' rank or riches. Debt should not be incurred at all, and, if it is incurred, it should be faithfully repaid.

Trade and other worldly transactions should be carried on strictly on honest principles and through honest means.

One-tenth of the gross income should be given for charitable purposes.

Uncleanliness and *juth* (leavings from another's food) should be altogether avoided. All necessary sanitary measures should be adopted for the sake of health. Sleeping early in the evening and rising late in the morning are forbidden.

On the occurrence of a death, crying and lamentation should not be resorted to and ought to be altogether

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

avoided. On the other hand Gurus' hymns in laudation of the Lord should be chanted. Births and deaths are regulated under the orders of the Lord, and to cry against it would be blaming and accusing the Lord of injustice and unwisdom. After a dead body is disposed of *karah parshad* should be prepared and distributed among the funeral party.

Infanticide and selling of daughters are strictly prohibited and a Khalsa is enjoined not to give his daughter in marriage to any one but a Khalsa.

The boring or perforation of nose or ear of children is prohibited.

All marriage, death and other ceremonies should be conducted strictly according to *Gur rit* or the procedure laid down by the Gurus.

A Khalsa should consider himself quite distinct from the Hindus and Muhammadans. And the whole code of his religious ceremonials is quite different from theirs.

Association and mixing with the following five classes is altogether forbidden.

1. The Miṇas (or the descendants and followers of Prithi Chand), the eldest brother of Guru Arjan Dev.
2. Dhírmalis or the descendants and followers of Dhir Mal.
3. Ram Ràis or the descendants and followers of Ram Rai.
4. *Masands* or tithe collectors.
5. Sirgums or the Sarevṛas, a sect of atheists in India.

There were special reasons for ordaining that the Khalsa should be dissociated from these classes. However when they embrace the Khalsa religion this prohibition loses its force as a matter of course. These and similar injunctions are based on a sound principle with a view to avoid contamination and infection of the whole system.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The following Svaya No. 174 of Bhai Gurdas fully explains this principle:—

237 "Ṭanak hi jàman ke ḍúḍh ḍaḍh hoṭ jaise, ṭanak hi kànji paṛai ḍúḍh phàt jáṭ hai.
Ṭanak hi bij boe brikh biṭhar hoe, ṭanak chinag paṛai bhasm smaṭ hai.
Ṭanak hi khàe bikh hoṭ hai binas kál, ṭanak hi amriṭ kai amar hvai jáṭ hai.
Sangaṭ asádh sádh ganaka biváhṭa jiyon, ṭanak mai upkàr an bikár ghàṭ hai."

As a little rennet coagulates the milk into curd, a little pickle-juice spoils the milk,
A little seed produces a large tree, a little spark sets ablaze,
A little poison causes instantaneous death, a little nectar makes immortal, (similarly),
The company of a vicious man is like that of a prostitute, and that of the virtuous like a lawfully wedded wife, in an instant one finds himself in a righteous situation or an ambuscade of evils, namely, by knowing one's own lawful wife, one obeys the Lord and becomes father of a progeny avoiding all sins, whereas by enjoying the company of a prostitute all evil seeds are sown and engrafted within man.

The moral of the whole Svaya is that the mixture of obnoxious and incongruous things, however small their quantity may be, is sure to produce great evils and should therefore be avoided.

It is ordained that the poor and weak should be helped and protected. And every Khalsa should stand true to the salt of his master and should be prepared to die and be cut into pieces for his sake.

No caste distinction is recognized among the Khalsa as well as the Sikhs, as explained in chapter XXXIII.

The use of liquor or any intoxicating drug such as hemp, opium, poppy, etcetera, is strictly prohibited.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Acceptance of income from offerings is altogether forbidden, except under certain conditions as laid down in the last chapter.

No living Guru is to be recognized except an assembly of five orthodox Singhs for the time being, and no other spiritual Guru must be acknowledged except the Holy Scripture as stated in Chapter XXX.

CHAPTER XXXIII.

The Khálsa as a Nation.

What is a nation ? Generally the people *en masse*, speaking the same or cognate language, and united by common political institutions. But in the true sense of the word such people must be in possession of a common religion, inward communion of thought, and equality in political rights and religious hopes and aspirations. And to raise the character of such a nation the standard of morality should be the most sublime, whilst to make its progress and stability sure and certain, the spiritual tuition must be the most high, most refined, unadulterated, and perfect. Where all these elements combine, the nation must be the strongest in the world. And such strength has been infused by the Sikh Gurus into the Khálsa nation which must develop to perfection in due course of time, and so long as no laxity occurs in the constituents thereof it will continue intact and invincible.

Every thing in the universe is revolutionary, being created, formed by mixture of elements, and being subject to change, visible or invisible, perceptible or imperceptible. Every moment of life causes change in the constitution of things made. And even our own self is undergiong some sort of change with every breath. Nothing is stable or stationary, except the One who is a pure and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

unmixed soul or spirit—a spontaneous eternal and blissful light.

It is an admitted fact that there have been numerous religions which have died out, forgotten, and erased from the list of existing records on account of their antiquity. The war in the religious world which is ever going on, just as in the animal world, is always vanquishing, swallowing and superseding the lax and weaker religions.

The list of religions which we have is but a very imperfect record, and is subject to further change and modification as time rolls on. As the physical world has its succession of days and nights, so the political and religious worlds have their sunshine and darkness which inevitably follow each other, the only question being of time. The more refined and solid a religion is, conforming to nature and science, the more lasting and durable it is. And if the members of that religion could keep intact and free from pollution and corruption, it might last for ever. The Khálsa religion is the most refined and free from ambiguity or corruption, being based on a pure and solid Divine knowledge, an unalloyed spiritual tuition with an ultimate aim at salvation or the attainment of perpetual bliss. In order to attain the end aimed at, the principle of the common brotherhood of man is indispensable for the social, moral, and spiritual elevation of the people as was inculcated by the Gurus. And it is also one of the essentials which go to form a nation that each individual member should, in all respects, be considered equal to each other without any distinction whatever. Unless the whole people be brought on to the same footing with regard to their political rights and religious hopes, religious tuition becomes a very difficult task. India is divided into multifarious sects and castes, and their subdivisions, professing and preaching antagonistic doctrine in such a way that any attempt at the formation of a nation in the true sense of the word, must *primâ facie* be utterly hopeless. Various religions and their off-shoots merge

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

into a purer and stronger religion on account of inherent spiritual attraction and magnetic force. And it must be the first duty of a nation-maker to free the people from the caste bondage which is peculiar to India. The Gurus of the Khálsa have succeeded in freeing and liberating the people from that bondage, but there are a good many selfish people, who for selfish ends, stand in the way of the progress and evolution of the Khàlsa by imposing upon the unlettered and ignorant people the idea that the caste system is co-eval and co-existent with the existence of the universe. Therefore it is necessary that delusion should be exposed and explained in as brief and concise a manner as possible. But the subject from its very nature being extremely complex and intricate, must occupy a good many pages for its proper understanding, and the reader is requested to go through them with patience.

The most difficult chapter in Indian life and social organization is the disintegration of the Hindu community into innumerable divisions and sub-divisions of castes. The true history of the subject is not forthcoming, and whatever is procurable is so obscure and intermixed with fable and exaggeration, that it is well nigh impossible for an impartial mind to arrive at a proper and sound conclusion. Either there has been no history at all written on the subject, or if any was reduced to writing, it has since disappeared from the surface of the earth on account of various political revolutions. Therefore under the existing circumstances, we have only to work it out for ourselves from the supposed natural cause of events and from the fragmentary references which we find here and there and in various Hindu Scriptures.

It is necssary that we should trace the subject from the very beginning of the world. We are often inclined to ask when and how the world came into existence, and the subject has been exhausting the energies

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

of many capable brains, but in vain. Guru Nanak in *pauri* XXI of Japji says—

238. "Ju Karta srishti ko sájai ápai jánai soi."

"Only the Creator himself who hath created the universe knows (the time when it was created).

Moreover as stated in Chapter XXV, Guru Nanak informs us that the Lord has been creating and destroying the universe over and over again and the performance of the drama shall be repeated eternally at the will of the Creator. It has also been stated that there have been created numerous Adams, and innumerable Noah-like deluges have occurred In any case it is quite clear from the various scriptures that the Lord God had, in the first instance, created a human being, whatever name may be assigned to him. He is generally called Adam, who became the common progenitor of mankind. We cannot indeed accept the various theories, such as evolution of man from animals; or human kind being *anadi*, namely, co-eval with the existence of God. In the latter case we shall be compelled to extend the theory still further to the cause which created God and the universe, and after all we must acknowledge the absurdity of the stretch of that imagination.

God is self-existent and eternal. He is an unfathomable deep which is capable of absorbing the whole universe, nay more than that. He is a self-existent light which sheds lustre through the whole universe. That Lord God created a pair—Adam and Eve—from whom the whole of mankind have derived their being. Adam had four sons who spoke the same language and lived for some time in the same country with their parents. Later on, as Guru Nanak says, one of them, Habìl, migrated to India, Kabìl to Arab, Iraj to Iran or Persia, and Ṭúraj to Ṭurkistan. However as time rolled on, their off-spring increased in number and had for various obvious reasons to scatter by degrees over the whole world. The climate is not the same throughout

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

the whole world. It changes and differs from place to place and greatly affects the accent of the language, just in the same manner as it does in the case of the constitution, habits, food, and clothing of the people.

Moreover when the people thus scattered, they as far as we can imagine, came across new animals, new birds, new plants, new insects, and new beasts of prey and of burden. They named them after their colour, some after their ferocity, and some after their voice, and so on. After the language was thus affected the art of writing, *primâ facie*, exerted a still greater influence. The articulation of letters of the various alphabets largely affects the pronunciation of a language.

In addition to the above causes, the politcal events became a still more important factor in various changes of the vernaculars of the people. The wandering groups of Adam's descendants, who had settled in different countries, had formed languages of their own. After thus settling for centuries, nay for ages, they forgot the fact that they had their own kith and kin in other countries too. They formed their different religions or faiths to bind their wandering thoughts, and they considered the people of another country as foreigners, pagans, heretics, or the like. For these and various other reasons such as the usurpation of others' rights for their own use, the following generations had to fight with each other. In some cases the invaders were defeated and many of them were made prisoners, or if the invaders escaped, the sick or wounded amongst them were left behind. In some cases the invaders were successful and they established their own colonies in the newly conquered country. Thus in either case both the victor and the vanquished had to mix with each other, and their intermingling produced a change in language. None of such large masses of the people could be easily made to master the language of the other, nay it was impossible. Thus the pronunciation of both languages was corrupted, and a different medium for the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

expression of thought was adopted, which resulted in a separate and different dialect. Admixture and corruption have ever been going on, the result of which are the different vernaculars which we now find used in the world. If we carefully trace the origin, it will be found that the various words have been drawn out of a common language which must have been spoken during the primeval period, provided that word was not formed after the separation mentioned above.

The language of one age became dead during the following age, and in the same way the present spoken languages will, by lapse of time, become dead and unintelligible. And we cannot say what was the dialect spoken by our common ancestor Adam. History is incapable of telling this, and the antiquarian relics are quite silent on the subject. The oldest languages as declared by philologists are Sanskrit, Greek, Latin, and Zend, etc., but they cannot be said to be the oldest languages which have been spoken. The philologist joins them to the common root of an Aryan language at a much later period than the creation of the world, and no one has yet been able to discover the language from which the one spoken at that period was formed. The so-called Aryan language must have been merely a link in the long chain of languages which are subject to change and modification with each and every political change. The changes between the Vedic Sanskrit and the languages which followed it as well as our present vernacular, are well to the point. And, as far as history can tell us, there have been no less than six different vernaculars in Iran within about 3,000 years past, *i. e.*, Avesta, Zend, Cuneiform, Pazund, Pahlvi, and Persian. Now the old languages can scarcely be understood, unless one is specially trained in them. Zend is more closely connected with the Vedic Sanskrit than any other language, and we have not yet been able to trace definitely the source through which they so correspond with each other.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

There is no history nor has yet any one been able to prove, who were the original inhabitants of India. India forms an integral part of the world, and was formed billions of centuries ago, and has since been subject to thousands of foreign invasions of Kabulis, Persians, Greeks, Scythians, Turanis, Gites, etc., from all sides before the Aryans, and their descendants settled here. Their history is involved in obscurity, and the modern historian fails to say anything about them.

As there is no written record, nor has any tradition been preserved of events before the Vedic period, we are compelled to ignore what happened prior thereto and deal with the history since the Vedic period.

The aborigines are referred to as black people as a whole, in contradistinction with the white Aryans, as now-a-days, distinction is made from a white European. Let these Europeans be naturalized and acclimatized in India, and the lapse of time will also transform them into "kala log" as has been done in the case of other Indians including the Aryans. The word "Arya" according to various authorities means "noble" or "cultivator." The traces of this root are found in many Aryan countries in Asia and Europe, and it appears to have been invented in the primeval home of the Aryans to indicate their particular fondness for cultivation. It was also to distinguish those people from the Turanians (supposed to indicate rapid journeys, etc.), whose habits were nomadic. The word "Arya" in the Rig Veda distinguishes the conquerors as a class from the aborigines who are generally termed Dasas, Dasyus, etc.

The site of the early home of the Aryans still remains, as it will ever continue to remain, unsettled. Hindu scholars would think it derogatory to assign them any place outside India, while the European scholars would fix it on the shores of the Baltic sea. However the general tendency of the various scholars is that the early home of the Aryans was somewhere in Central Asia.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Professor Max Muller has come to the same conclusion on the following grounds:—

"Firstly, we have two streams of language, one tending south-east to India and the other north-west to Europe. The point where these two streams naturally intersect, points to Asia

"Secondly, the earliest centres of civilized life were in Asia.

"Thirdly, we see in later times large ethnic waves rising from Central Asia and overwhelming Europe. Such are the Huns in the fourth and the Mangols in the thirteenth century.

"Fourthly, if the migration had taken place from Europe to Asia, particularly from Scandinavia, we should naturally look in the common Aryan language for a number of words connected with maritime life." But such is not the case. as we cannot find any common names of fishes, sea fowls, etc.

As stated above, the early home of the Aryans is not known yet, but the weightiest opinion is that it was in Central Asia. However, when we study the Rig Veda * carefully, which is considered by historians to be the oldest and historical Veda, we conclude that either their early home was on the banks of the Indus or the Vedic hymns were composed after such a long period of residence there that they had altogether forgotten their past history It was in Central Asia, we do not know the cause why, and the period when the Indo-Aryan branch left it. There must have lapsed a long period before they reached the Indus Valley, but we practically know nothing about their journey and other circumstances connected therewith.

The oldest hymns which have come down to us are altogether silent on the subject, and even they do not refer to any river, place, or valley between the Indus and

* Guru Nanak says that Sam Veda is the oldest.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Central Asia. From a faint reference in the commencement of the Rig Veda it appears that there were some earlier hymns than those of the Rig Veda which have not come down to us.

> "Worthy is Agni to be praised by living as by ancient seers :—
>
> He shall bring hitherward the God." (I, 1, 2).

In the beginning of the Rig Veda the rivers of the Panjab are referred to. The Indus is mentioned in I, 27, 6 and the seven rivers in I, 32, 12 which shows that the hymns of the Rig Veda were composed long after the Aryans had occupied the Panjab. Throughout the first nine books of the Rig Veda the seven rivers, *i.e.*, the Kabul, the Indus, the Jhelum, Chenab, Ravi, Bias, and Satluj form the basis of their thought. References are also made to the Sarasvati showing that it was worshipped as a goddess.

The Aryans established themselves for a very long period on the banks of the Indus. They named it Sindhus (from the root "Syand" to flow). The country around the river was also termed Sindhus, and its inhabitants were termed Sindhavas. The ancient Persians called it Hendu in the Zend language, and the Greeks further softened it into Indikos and Indis. These forms after all resulted in the formation of the words India and Hindu.*

When the Muhammadan invaders poured in from the west, they applied this term as a whole to the inhabitants of India in contradistinction to their own people. The aborigines also who had by this time adopted, more or less, the system of Aryan (we should say the corrupt and degenerated form of Aryan) faith were brought within the same category along with the Aryans, and termed Hindus. In support of our assertion we refer to the case of black coloured *chamars* and other so-called

---

* "Hindus may be the descendants of Indu referred to in Chapter XX. Other authors have not directed their attention to that point, and we leave it in abeyance for the present,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

low castes who were differently named by the Aryans, but now they call themselves Hindus, whereas in reality they have no concern with the Hindus in the strict sense and general acceptance of the word. Therefore strictly speaking there is no such people as Hindus, and the name conveys no sense beyond the fact that all the people of India, irrespective of caste or religion, are as much Hindus as the people of Europe are Europeans, of America, Americans, and of Persia, Persians and the like.

The Indian and European branches of the Aryans appear to have once lived together in the Central Asiatic regions. We have no means to ascertain the exact or approximate period when the different branches separated from their common stalk, but we can simply say that they must have done so very long ago. When they all lived together it is not certain whether there were any alphabet. The existing alphabets do not admit of comparison so as to trace the oldest alphabet. Moreover, it appears that the Zend alphabet, which came into existence in a country which was quite close to the supposed original seat of the Aryan races, is quite different from the Sanskrit alphabet. It also appears that the Zend-Avesta, the oldest sacred book of the Parsis, clearly refers to the Aryans. Sirozah II, 9, Adar, says : "We sacrifice unto the glory of the Aryas made by Mazda." There are too many quotations to be given here. However, in any case the right conclusion is that the people of Iran at the period when the Zenda Avesta was written were descendants of an Aryan branch. The earliest portions of the Rig Veda which have reached the present age, were composed about the period when the Indo-Aryan branch was occupying the Indus Valley. Some say it was about 4,000 years ago, but we cannot agree with that estimation and it must be very much earlier than that.

If we compare the Vedas with the Zend-Avesta, the striking features of the two are the strong analogies existing between the "Zend language and the Vedic Sans-"krit on the one side, and between the Gods, heroes, and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"myths of the Avesta, and those of the Veda, on the other. "* * * The Vedic hymns, sung in metres is closely similar "to those in both the Gaths and the later Avesta, and "naming gods, demons, and heroes so closely related, not "to speak of myths, challenge us to say whether they are "the oldest of them, older or later than the oldest parts "of the Avesta, and, if there exists any difference as to "the ages of these ancient productions, how great that "difference is. The oldest Riks have now an established "antiquity of about 4,000 ; were the hymns sung on the "other side of the mountains as old ? The metres of "these latter are as old as those of the Rig Veda, if not "older, and their grammatical froms and word structure "are often positively nearer the original Aryan from "which both proceeded." (Max Muller's introduction to the Zend-Avesta).

A comparative study of the Zend-Avesta and the Vedas will show that there are various names possessing the same sense in both, such as the Soma plant which is held by the two churches in the same reverence. The Vedas call it "Soma" and the Avesta "Haoma." In some cases the same name has a different sense, which is apparently due to the long period which elapsed between the separation of the Indo-Iranic branches of the Aryans. Professor Max Muller says that "it has been already impil-"ed, and it has been taken for granted thoughout, that the "Avesta should be closely compared with the Veda, but let "it never be forgotten, in the name of science, that the "force and meaning of analogous words in the Gathic "and the Vedic cannot be expected to be uniformly "identical, considering the extent of territory, and the "length of time, by which those who spoke the two "languages were separated. The meanings of the Vedic "words could not hold their own even in India, developing "into the Sanskrit and Prakrit which differ widely, how "truly misguided is it therefore to attribute necessarily "the same shades of meaning to the terms of the two

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

sister tongues." (Max Muller's introduction to Zend-Avesta). We might suppose for our purposes that the Vedic hymns (as held by their historians with whom we are not prepared to agree at present) were composed about 4,000 years ago and after enjoying a long oral life were reduced to writing. We can easily learn the variations which the written language has undergone since they must have been reduced to writing.

As we have stated above there are many references to the Aryans in the Zend-Avesta, but there is no allusion to the Irani Aryans in the Vedas. There are conflicting accounts about the separation of the Indo-Irani branches of the Aryans from their common stalk. Some say that they directed their course in different directions from Central Asia, whereas others conjecture that the Irani branch is an offshoot of the Aryans who settled along the Indus river. It is not at present within our province to discuss this question thoroughly, and we must end this controversy with the remark that the Zoroastrian religion was the faith of a branch of the Aryans; that it came into existence after long separation from the main stock; that the religious form of that branch was at that time more corrupted having degraded the word "Deva"—the oldest name of the Almighty which was taken and adopted by the Aryan branches in European countries also; and that Zoroaster reformed the religious faith by introducing the word "Mazda" or "Ahura Mazda" instead thereof. In any case a perusal of the Zend-Avesta would help us much in drawing our conclusion for our present purpose that there was no caste distinction among the Aryans when all these branches were living together, nor was that distinction ever recognized.

There are four Vedas, but the oldest of them is the Rig Veda according to historians, but really the Sham Veda is the oldest being the Divine law for Sat Yuga. Setting aside the mythical accounts of its origin, the Rig Veda furnishes us with a true account of the social, political, and religious life of the Aryans from their

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

first settlement on the borders of the Indus, until their advance to the Ganges, which appears to have closed the Vedic period It contains about 10,500 verses, or 1,028 hymns divided into 10 books. The tenth and the last book consists of 191 hymns. The composers of the hymns were different persons who lived in different ages. The authors of the first nine books are known, but the tenth is mostly ascribed to fictitious authors, or later interpolations. The authenticity of the hymns of this book has been questioned by almost every scholar and with sufficient reason. Mr. Dutt in his "Civilization in Ancient India" says that the hymns of the "Rig Veda were handed down from father to son, or from teacher to pupil for centuries together, and it was in a later age, in the Epic period, that they were arranged and compiled. The whole, or greater portion of the tenth book, seems to have been the production of this later period, but was thrown in and preserved with the body of the older hymns." (Book I, Ch. 1). The period assigned to the composition of the Vedic hymns (excepting Book 10 as stated above) is assigned by various scholars to about 2000 to 1400 B. C.

According to the general opinion of the various authors, about four or five centuries—from 1400 to 1000 B.C — were spent by the Aryans when they issued from the Panjab and reached the Gangetic valley. During this period powerful kingdoms were established, and it was then that the priestly caste began to form and the hymns were collected and finally arranged and compiled. When the whole of India was conquered by the Aryans, the fourfold caste system was established before the end of the 6th century B. C. when Budhism began to prevail.

The contents of the Vedas as they have come down to us are nature worship ; worship of the Almighty as well as imaginary gods and goddesses; imploration for the bestowal of sons, wealth, cattle, new possessions, and the destruction of their enemies,—the aborigines. The natural phenomena such as Agni, the God of fire; Vayu, the God

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

of wind; Indra, the God of rain, sun, moon, dawn, and darkness were the objects of their worship. The Some plant which furnished them with an intoxicating drink had also found a high place among the deified objects. We give below a few extracts for the enlightenment of our readers.

"Help us, O Indra, in the frays, yea frays, where thousand spoils are gained with awful aids, O awful one.

"In mighty battle we invoke Indra, Indra in lesser fight,

"The friend who bends his bolt at fiends. (1, 7, 4, and 5).

"Cast thy dart, knowing Thunderer, at the Dasyu, increase the Arya's might and glory, Indra. (I, 103, 3).

"O Indra, destroy the power of these marauding troops,

Throw them into the vile pit—the vast vile pit (I, 33, 3).

"Happily let the shares turn up the ploughland, happily go the ploughers with the oxen.

With meat and milk, Parjana, make us happy. Grant us prosperity, Suna and Sira. (IV, 57, 8).

"Draw all our enemies away O Indra, the western mighty conqueror and the eastern.

Hero drive off our northern foes and southern, that we in thy wide shelter may be joyful. (X, 131, 1).

1. O Pushan! help us to finish our journey, and remove all dangers. O son of the cloud, do thou march before us.
2. O Pushan! do thou remove from our path him who would lead us astray, who strikes and plunders and does wrong.
3. Do thou drive away that wily robber who intercepts journeys.
4. Do thou trample under thy foot the vile carcass of him who plunders us in both ways (by stealth and by force) and who commits outrages.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

5. O wise Pushan, destroyer of enemies, we implore of thee the protection with which thou didst shield and encourage our forefathers.
6. Lead us so that enemies who intercept may not harm us ; lead us by an easy and pleasant path. O Pushan devise means, (for our safety) on this journey.
7. Lead us to pleasant tracts covered with green grass ; let there be no extreme heat by the way O Pushan ! devise means (for our safety) on this journey.
8. Be powerful in thy protection ; fill us with riches ; bestow on us wealth ; make us strong and give us food O Pushan ! devise means (for our safety) on this journey. (Book I, hymn 42).
9. "O Soma flowing on thy way, win them and conquer high renown, and make us better than we are.
10. "O Indu, bring wealth in steeds, manifold, quickening all life ; and make us better than we are." (IX, 4, 1 and 10).

We are of course very much obliged to the various European scholars who have dovoted so much of their labour and time to translating the Vedas, but we are very sorry and disappointed in our brethren who revile them instead of praising them. If our brethren find any defect in these translations they should try to remove that defect and improve the standard of the works, but instead of that the conservatives are only sorry that the people should have any translations at all. There is no doubt that the ignorance of the people serves those who profess or pretend to have the Vedic knowledge far superior to others, but at the same time it is apt to do much harm. No revelation is true unless it stands true to the test, nor should we follow it blindly. When we are going to pocket a lawfully earned rupee, we test and sound it that it may not be a suprious coin, but why

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

should we pocket a revelation without its being tested? A spurious coin affects our worldly affairs only, but a spurious revelation affects our temporal as well as spiritual stores. When we are told that the Vedas contain all knowledge, both temporal and spiritual, and arts of making cannons, etc., we should be very cautious in believing the assertion. As a fact we do not disbelieve or discredit the Vedas, nor have we any desire to dishonour them. They are no doubt, as Guru Nanak tells us, Divine laws, which were revealed during the past ages. The essence of the Vedas, as we are told, is the worship of the Almighty alone, without any subsidiary worship at all. But the Vedas which are handed down to us either have been corrupted, or are misconstrued and wrongly interpreted. There is no doubt that the Vedic language became a dead language ages ago, and has long been hardly understood. In any case they are still scriptures, wholly or partially and as such they demand our respect.

When the Aryans were on the borders of the Indus they all formed but one community, and each and every member was equally entitled to share the Vedic knowledg. Every father or head of a family acted both as a priest and leader and protector. There was no caste system, nor was there any regular or constitutional government. However, there appears to have been a sort of patriarchism. When they advanced towards the south they had to encounter very hardy people, the aborigines. As these people had to give up their homes in so rich, fertilizing, and fascinating a country to make room for the Aryans, they, as is natural, tried their best to tease them by various different modes of fighting and subjected them to incessant trouble and annoyance. They could not stand before the valour of the Aryans in the open field, but, while retrating, harassed the latter in their communications, robbed and waylaid them and committed every other possible mischief. The Aryans were then praying for the discomfiture of the aborigines.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"O valiant Hero (Indra) I bend the Dasas' weapon down" and we have already given several other examples above.

From these and various other hymns of the Rig Veda we can form an accurate idea as to how the Aryans in their earlier advance towards the south met with difficulties ; how they hated and looked down upon the hardy aborigines. The Aryans began to suffer in agriculture and religious worship. Their cattle were neglected and household affairs not duly attended to. It was under these circumstances that the Aryans were compelled to form a political organisation, which in the beginning was confined to individuals, *i.e.*, every member of a family was detailed for a particular duty. But later on that system appears to have been extended to families, and then groups of families were told what duties they had to perform on the basis of operations which are carried out during the time of a military campaign. Thus one and the same person was left with undivided attention and spared from attending to various and different occupations simultaneously. The family and not the tribe was the unit of society during the time of that primitive political revolution. Priests ministered the sacrificial offerings, warriors served to protect from foreign aggression both during the day and night time. Cultivators wielded the plough and tended cattle, whereas artisans erected huts, constructed bows and arrows and other implements of war. All groups co-operated for the common benefit of the whole community. Their welfare and prosperity wholly depended on their co-operation, mutual help and sympathy. Members of one group were not excluded from joining, intermarrying or communing with members of another group. There was quite free access given to every one according to his personal merits. As a fact individual inclinations and tastes are different as is the bodily constitution. Those who preferred to cultivate their intellectual faculties became priests and ministered sacrificial offerings. Those who wanted to lead a warrior's

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

life enlisted as warriors. Those whose constitution forbade them to carry arms or otherwise did not like to enlist as warriors took to agriculture, or occupation as an artisan. Those who for weakness of body or mind could not carry on either of the above occupations took to manual labour, or menial service as befitted them best. However there was no bar to their sons engaging in a different occupation, nor is there any reason to believe that whatever the father could not do, the son was also unable to perform. On the other hand we cannot maintain for a moment that in all cases, whatever the father can do, the son will also be able to do the same.

At a later stage of the period of which we have spoken above, the group theory was evolved, and the priest had to cultivate his intellectual talents and faculties coupled with a pure and holy life. He was to abstain from all sorts of impurities and corruptions. His chief duties were to employ himself in Vedic knowledge, improvement of his intellectual power and ministering at sacrificial offerings. He had practically little or nothing to do with the bustle and worry of the active life.

The warrior had to learn all the arts of war, to accustom himself to all the worry and fatigue of an active, difficult and hardy life. He had always to remain on the alert and to carry on the measures of offence and defence, cultivating the military art to make a stout and true soldier.

Means of offence and defence were wanted and the artizan was busy with the construction of arms with undivided attention. The cultivator was engaged in raising crops for an adequate quantity of food for the community. Military stores and provisions for men, cattle, and horses had to be conveyed on to the battle field. Food had to be cooked and water fetched for the combatants. Who could do all this properly? A priest, combatant, or artisan could not perform all these duties without prejudice or detriment to his other duties. There-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

fore special men were detailed for these purposes, and those who were best fitted for the occupation of a priest, combatant, artizan or agriculturist were employed threon.

Thus it will be seen that the whole Aryan race acted mutually and reciprocally as one and the same fraternity and all combined formed a democratic system of government. In order to fully illustrate what has been said above, let about a thousand people belonging to any one caste recognized in modern India, emigrate from India, at least for a certain number of years to some foreign and distant country, and they should make a vow not to allow any outsider to mix with them for any purpose at all. When they start from India, they will be carrying on the same occupation. But when they have no communication with other castes for a certain number of years, we shall find into what divisions the natural and inevitable necessities will rend them. Some will be found working as priests, some as physicians, some as scribes, some as shopkeepers, some as barbers, and so on. After all they will be the same family. In the same way the Aryans were one and the same family, but were split up into different occupations. There was no bar for a member of one occupation to take to some other profession, if he had an inclination and capacity to do that.

As we have shown in the above illustration the Aryan community was primarily one fraternity which gradually formed the fourfold system of castes and eventually resulted in thousands of professional castes. In the following pages we proceed to examine the process which has operated to disintegrate the whole Aryan community.

The name of caste was unknown during the Vedic period and as long as the conquest of the Aryans did not extend beyond the Satluj we never find in the Rig Veda even once the name or word caste or any allusion to it. If that system had then been in existence we might

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

have, as can naturally be expected, numerous references or allusions to it, and we cannot do better than quote what Mr. Dutt says in his "Civilization of Ancient India" :—

"In a vast collection of hymns, composed during six hundred years and more, and replete with references to the habits and manners and customs of the people,—replete with allusions to agriculture and pasture and manufacture, to wars against aborigines, to marriage and domestic rules, and the duties and position of women, to religious observances and to elementary astronomy as then known,—we have not one single passage to show that the community was cut up into hereditary "castes". Is it possible to suppose that that wonderful system existed, and yet there is no allusion to that fundamental principle of society in the ten thousand verses of the Rig Veda? Is it possible to find a single religious work of later times, of one-tenth the dimensions of the Rig Veda, which is silent on that system?"

In the Rig Veda we find that the only distinction which was made among the people was between the Aryans and non-Aryans or the aborigines, the latter being termed Dásas, Dasyùs, etcetera. The Aryans who settled along the five rivers of the Panjab gradually formed themselves into five tribes or nations and we find *Pancha-Krishti* ("five cultivating tribes") in the Rig Veda II, 2, 10; IV, 38, 10; 4. And we are told of *Pancha-Jana* (or "five peoples)" in VI, 11, 4; VI, 51, 11; VIII, 32, 22; IX, 65, 23; &c. The country traversed by the five rivers is referred to as *Pancha Kshiti* (or the "five lands") in I, 7, 9; I, 176, 3; VI, 46, 7; &c.

It may also be noted that when the hymns of the Rig Veda were composed the sanctity which the after ages attached to the Ganges, was unknown. As we have already stated, the Rig Veda is divided into 10 Books or Mandlas.

In the first nine Books only the seven rivers are mentioned, the high banks of the Ganges being mention-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ed only in VI, 45, 31 by way of simile, and Jamna in V, 52, 17 for famed cattle in pasture fields along its banks. The concensus of opinion is that when the first nine Books were composed the composers of their hymns had no knowledge of the country and its rivers beyond the Satluj, and the composers of these passages which occur at such a late period of the origin of the Rig Veda gained the knowledge of these rivers probably through second-hand information. It also appears that the Indus was the most sacred of the ancient rivers and that the sanctity attached to the Ganges by the later Hindus was altogether unknown to the Aryans of that period. Otherwise they must have eulogised and lauded it more than anything else, and assigned it a far higher place than the Indus. However, on the contrary, it was practically unknown to the Vedic Rishis until the close of the Vedic period, when it found place in X, 75, 5, along with other rivers without any allusion to its sanctity or its flow from the heavens through the hair of the god Shiva.

As myths of the sanctity of the Ganges were made in after ages so were myths created in regard to the origin of the caste system. During the true Vedic period and before that, there was no caste system and each head of the family was himself the priest, the warrior and the cultivator; yet it appears that persons who gained proficiency in the composition or chanting of hymns and other sacrificial ceremonies became more renowned and respectable. Otherwise they were members of the same community sharing property, conquests, reverses, troubles and happiness alike with them as well as fighting for them.

At that period there was no separate priestly class. The man who prayed then, was termed a Brahman, and by the lapse of time the priest who officiated was termed a Brahman. Nobody had a right to become a Brahman by birth, it was the profession which made a Brahman. Everybody had an equal privilege to offer sacrifices and compose hymns. However later on, when

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

they had conquered the country as far as the basin of the Ganges and the Jamna and had established their various powerful kingdoms, the Aryans appear to have directed their attention towards the cultivation of philosophy and various sciences and arts, and the development of their religious and social institutions. When rest and peace were restored after long and incessant warfare with the aborigines, the kings and chieftains began to perform vast sacrifices attended with endless ceremonials which, with the progress of time, became very complicated. Therefore they could be understood by priests alone who were specially taught therein, and they in consequence, in course of time, rose in public estimation, and were, as can naturally be imagined, considered as superior to the rest of the Aryans. Later on, as the demand for the help of priests increased and the profession became more lucrative than anything else, the priests began to devote their life-time to learning these rites, which by the lapse of time went on increasing and became more elaborate. The priests who acquired proficiency therein were considered holy and alone capable of performing those rites. Thus the priests considered themselves above the general level of human kind and formed themselves into a separate class. It was considered derogatory to marry their daughter outside their holy rank, although there was no prohibition to choose brides from among the other people. Thus a reference to the penultimate hymn of the 9th Book of the Rig Veda shows that at the close of the Vedic period about 1400 B. C. the priesthood had begun to form a separate class.

"1. We all have various thoughts and plans, and divers are the ways of men.

The Brahman seeks the worshipper, the wright seeks the cracked, and the leach the maimed."

In the same way the warlike chiefs who were leaders of men and protectors of clans, by the lapse of time, when

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

peace was fully established, were looked upon by the people as more than human. And they, as well as other warlike people, were formed into separte classes. Then to give the hands of their daughters to men outside their rank was considered disgraceful. Thus the priests became foremost in rank and the warrior classes next to them. The other people who were engaged in agriculture and other occupations had by that time become very feeble and devoid of political life and formed a separate class. The aborigines were kept in complete subjection and were termed *Sudras*.

This is the simple origin of the caste institution, but long after the close of the Vedic Period the priestly class, in order to strengthen their hold on the people, invented a myth about the creation of the whole world into the fourfold system from the mouth, arms, thighs and feet of Brahma and interpolated it in the X Book of the Rig Veda. And it is in this Book (X, 90, 12) that we find the mention of caste for the first and last time throughout the whole Rig Veda. For facility of reference we give below a comprehensive extract from the hymn :—

1. A thousand heads hath Purusha, a thousand eyes, a thousand feet,

On every side pervading earth he fills a space ten fingers wide.

2. From him Viraj was born ; again Purusha from Viraj was born.

As soon as he was born he spread eastward and westward over the earth.

3. When gods prepared the sacrifice with Purusha as their offerings.

Its oil was spring, the holy gift was autumn ; summer was the wood.

4. They balmed as victim on the grass Purusha born in earliest time.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

With him the Deities and all Sadhyas and Rish is sacrificed.

5. From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of the air, and animals, both wild and tame.

6. From that general sacrifice Richas and Sama-hymns were born.
Therefrom were spells and charms produced; the Yajus had its birth from it.

7. From it were horses born, from it all cattle with two rows of teeth.
From it were generated kine, from it the goats and sheep were born.

8. When they divided Purusha how many portions did they make?
What do they call his mouth, his arms?
What do they call his thighs and feet?

9. The Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.

10. The moon was gendered from his mind, and from his eye the sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.

11. Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet; and from his ear the regions. Thus they formed the worlds.

As stated above the antiquity of Purusha Shukta has been held as questionable and all the Vedicians have unanimously passed a verdict against its genuineness. From the various considerations they are all of opinion that this hymn was composed and interpolated long after the Aryans had conquered and established their powerful

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

kingdoms in the country lying between the Satluj and the Ganges. However if the hymn be held as a truly revealed one, it is nothing but an allegory showing that the whole universe had emanated from the Divine essence and that all four castes are but one body holding their position in society according to their profession, namely, the Brahmins form the mouth of that body, the Kshatriyas its arms, the Vaisas its thighs, and the Sudra its feet. The mouth is the figurative indication of high position as a spokesman, arms of power, thighs of support, and feet of walking capability. Thus it was shown that as a body was useless without any one of its four parts referred to above, so society was unable to carry on its duties without the four classes of men, *i. e.*, the readers and expounders of the Divine knowledge, the protectors of society, the growers of corn and purveyors, and the workers for the society. If the hymn is the production of the true Vedic period, its poper construction is as stated above. However the following footnote in Dutt's "Civilization of Ancient India," proves that it is an interpolation.

"The solitary mention of the four castes in X, 90, 12, will not be considered an exception, or weaken our argument. The hymn itself was composed centuries after the time when the Rig Veda hymns were generally composed, as is proved by its language and its ideas. It was composed after the Rik, and the Saman and the Yajur Vedas had been separately classified (verse 9), and after the idea of the sacrifice to the Supreme Being (unknown elsewhere in the Rig Veda) had found a place in the Hindu religion. It was composed, as Colebrooke states, after the rude versification of the Rig Veda had given place to the more sonorous metre of a later age. All scholars agree as to this hymn being comparatively modern." We need no more demonstration on the point. Similar interpolations and monkish forgeries in other countries and religions have not been uncommon. We refer our readers to Saladin's "God and His Book," and especially Chapter XII thereof on the point.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

There is positive proof that the caste system did not exist. "The very word *Varna* which in later Sanskrit indicates caste, is used in the Rig Veda to distinguish Aryans and the non-Aryans, and nowhere indicates separate sections in the Aryan community (III, 34, 9, etc.). The word Kshatriya, which in later Sanskrit means the military caste, is used in the Veda simply as an adjective which means strong, and is applied to gods (VII, 64, 2 ; VII, 89, 1, etc.). The very word *Vipra*, which in later Sanskrit means the priestly caste, is used in the Rig Veda merely as an adjective which means wise, and which is applied to gods (VIII, 11, 6, etc.). And the very word *Brahman*, which in later Sanskrit means also the priestly caste, is used in a hundred places in the Rig Veda to imply the composers of hymns, and nothing else (VII, 103, 8, etc.). Dutt's "Civilization of Ancient India" (Chapter 5). However, as we have already stated, it appears that at the end of the Vedic period the composers of hymns had begun to form a separate class, but still the formation of a priestly class at the end of the Vedic, period was not yet completely established. At the end of the IX Book of the Rig Veda (IX, 112, 3) which appears to have been composed at the close of the Vedic period, the same family was following different occupations, as one Rishi says of himself—

"Behold, I am a composer of hymns, my father is a physician, my mother grinds corn on stone. We are all engaged in different occupations. As cows wander in various directions in the pasture fields for food, so we (in various occupations) worship thee O Soma ! for wealth."

The Rig Veda, as we have stated above, enumerates various professions, but not the castes, and in the same way the white Yajur Veda contains names of various professions, various kinds of thieves, and of horsemen, charioteers, carpenters, etc., etc. Chapter 30 of the same Veda contains a very much enlarged list of names

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

which indicate professions only, and Vaisya population is nowhere divided into sub-castes, as we find at present. The main distinction observed in regard to castes, apparently up to the conquest of India, by the Muhammadans, was that some privilges were reserved for priests, and some for warriors, but the Aryan people as a whole were never divided and disunited and they considered themselves one and the same nation. They were proud to call themselves the Aryan race as distinguished from the subjugated aborigines and freely intermixed with each other, even intermarriage being allowed with certain restrictions. The modern caste system has completely cut, divided, and separated the whole Aryan race into enormous divisions, sub-divisions and minor groups, interdicting altogether communion and intermixture, let alone intermarriage.

In the first place a great attempt has been made to fix the caste of the Rishis or composers of the Vedic hymns. Various legends, myths and fables have been fabricated to show that they were Brahmans, and when the authors of these myths were confronted with the fact that the Vedic Rishis were both priests, warriors, and ploughers of land maintaining families, they were compelled to say the simple truth that the composers were the common ancestors of the existing castes. The Matsaya Purana, in Section 123, says—"Thus 91 persons have been declared, by whom the (Vedic) hymns have been given forth. They were Brahmans, Kshatriyas, and Vaisyas, all sons of Rishis. They were the offspring of the Rishikas, sons of Rishis, Vedic Rishis. On the whole if we carefully study all the Puranas, we shall at once come to the conclusion that their authors had also to admit the bitter truth that the Vedic Rishis lived in an age wherein the caste system was utterly unknown.

There are various other instances in the Hindu literature which clearly prove that the caste distinctions were not so cruelly rigid as they have come to be at present.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Janaka, the king of the Videhas, was considered a Brahman, having imparted to Vajnavalkya what the priest did not know before. (Satapatha Brahmna, XI, 6, 2, 1).

The Puranas, Ramayana, Mahabharta and other ancient Hindu scriptures clearly go to prove that there was no caste system prevailing in ancient India. Megasthenes and other foreign writers whose true and detailed evidence on the point is very valuable, do not make any mention of the multiplication of the sub-castes we find at present. Careful researches prove that about 1000 A. D. the number of castes and sub-castes, namely, offspring from misalliances or the marriage of persons belonging to different castes was about 40. Since the establishment of the caste system the development has been very great, but with the advent of the Muhammadans it became appalling. The aborigines who were vanquished by the Aryans, were called Sudras or menials, but later on the Vaisyas also sunk to the rank of Sudras. According to Alberuni* "there was no great distance between the Vaisyas and Sudras." He tells us that Kshatriyas only were taught the Vedas, the Vaisyas being deprived of that knowledge. He also says that the Vaisya and Sudra are not allowed to hear it, much less to pronounce or recite it. From his writings it also appears that every action which is considered as the privilege of a Brahman, such as saying prayers, the recitation of the Veda, and offering sacrifices to the fire is forbidden to him to such a degree, that when a Sudra or Vaisya is proved to have recited the Veda he is accused by the Brahman before the ruler, and the latter will order his tongue to be cut out."

---

*Abu Raihan, *alias* Alberuni was born in 973 A. D. in the territory of Modern Khiva and was taken to Ghazni as a prisoner of war in 1017 A. D. by Sultan Mahmud of Ghazni. He visited India several times and has left an accurate and vivid account of customs, manners, religions and other important matters relating to India.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Instead of 4, we have thousands of castes and sub-castes, the Brahmans even being sub-divided into numerous castes. With a view to exalt the priests, the noble Aryan nation has been degraded and divided and mutual ill-feeling created.

Not only for the complete disintegration of a brave nation, but to extinguish its national life the people were kept in ignorance, fed and enervated with unwholesome superstition and beguiled and led astray with mythical and never-ending festivals and pilgrims. They also, as was the case with other priestly classes, pardoned past crimes and sold future salvation for cash payments. They divided an entire nation into castes which reduced them to individual atoms, doing away with mutual help, reciprocal feeling, the members of one community looking towards the members of another askance and with contempt. Dutt says that "although numerous professions were not formed into separate castes in the Puranic age, yet as we have seen in the case of Kayasthas and Vaidyas (physicians), the different professions and trades came to be looked upon with disfavour. The caste system which naturally exalted the powers and privileges of priests, had the inevitable result of degrading all honest trades and industries other than that of priests. We noted this still more prominently in the pages of Yajnavalkya. In a passage which we have referred to before (I, 160) he condemns a class of professions and compares physicians, gold miths, blacksmiths, weavers, dyers, armourers and oil manufacturers with thieves and prostitutes." (II, 5, 8).

With the growth of the priestly power, its vices also began to take root and increased to such an extent that the Brahmans did not take to any occupation, nor acquired learning which would alone justify their subsistence on the resources of the industrious classes. Of course, as was natural, Brahmans began to grow indolent relying on the support which they expected to

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

get from others by birth-right. However, Vasishta felt the growing abuse and vehemently protested against it. (B. C. 1000 to 329).

"1. (Brahmans) who neither study, nor teach the Veda, nor keep sacred fire *become equal to Sudras.*

"4. The king shall punish that village where Brahmans, unobservant of their sacred duties and ignorant of the Veda, subsist by begging, *for it feeds robbers.*

"6. The sin that *dunces perplexed* by ignorance, and unacquainted with the sacred law, declare to be duty, shall fall, increased a hundred-fold, on those who propound it.

"11. An elephant made of wood, antelope made of leather, and a Brahman ignorant of the Veda, those three have nothing but the name of their kind.

"12. Those kingdoms where ignorant men eat the food of the learned will be visited by drought; or some other great evil will befall them." (Vasishta, III).

It appears that in every age and in every country the priestly class has always tried to exalt itself, at the expense of the laity, and once when that exaltation was gained they tried to maintain it by all means, no matter whether fair or foul. The Hebrew priests have not been an exception to the general rule. The Christian Church played a very prominent part in this respect. In 1073 A. D. the Church claimed her independence of all outside control and her sovereignty over all worldly powers and asserted that the Church had never erred, and as scripture testifies, would never err, and that the Pope was above all judgment. During the 12th century, Pope Innocent carried the papal power to its highest elevation. He is said to have been extraordinarily skilful in adopting or quoting scripture to support any of his pretensions. With the rise of that papal power the vices also grew to such an extent, that it is disgusting to think of that period. When the people read the plain teaching of the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Bible, they readily pointed it against the pretensions, the luxury, and the corruption of the clergy. Therefore the use of the vernacular translations of the scriptures by the laity was forbidden, and they were ordered to be burnt. By that time the language of the Bible had become old and unintelligible. The papacy tried to keep the people in ignorance, and when things went too far, reaction began and bore the fruits which are kuown to all readers of history.

The parsi priests also have always been trying to assume pre-eminence over the laity, so that after they left their country and came to India their efforts have been many. As in the beginning the Aryan priests considered it derogatory to give their daughters outside their holy rank, similarly Parsi priests refused to bestow the hands of their daughters upon laymen, and on the other hand asserted their right to demand in marriage the daughters of others. Their contention, however, has not met with success.

The claims of the Aryan priests have been very monstrous. They asserted their right to take wives from, but not to give their daughters to, the members of the laity. The former right, however, appears to have been abandoned long ago. They began to teach inequality among men and gradually succeeded so far that the whole Aryan race, except the Brahmans, sank to the depth of Sudra. In making laws, they provided nominal punishment for Brahman offenders in capital offences, whereas other castes commiting trivial offences against a Brahman met with a severe and unduly harsh punishment. They had cruelly debarred the entire nation from religious knowledge and threw them in darkness.

A good many learned Hindus have also overhauled the Vedas on the subject and have, after careful study, unanimously and vehemently condemned the present caste system. We have no space in these pages to go into further details, and content ourselves with the following

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

from Professor Max Muller who devoted nearly the whole of his life to the study of the Vedas—

"There is no authority whatever in the hymns of the Vedas for the complicated system of castes. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelibale stigma. There is no law to sanction the blasphemous pretensions of a priesthood to Divine honours, or the degradation of any human being to a state below the animal."

As we have stated in the beginning the Aryans who settled in India had once been inhabiting Central Asia, along with other Aryans who migrated to other parts of the world. If the present fourfold caste system was then in vogue, there must necessarily be found some traees or remnants among Aryans who settled in Europe and other countries. Herodotus tells us that the old Persians were formerly called Aryans. This author, who lived many centuries before the Christian era, confirms the theory that a branrch of Aryans had once settled in Persia. The other witness we call in to testify to what our general conclusion on the subject is the Zend Avesta. Its language is more akin to the old Vedic Sanskrit than any other known language. It speaks of a fourfold division of the ancient inhabitants of Iran (Persia) into priests, warriors, agriculturists, and artificers. But there was no caste nor have we any trace of it. It practically confirms what the Vedas say, and supports the conclusion that during the Vedic period the present caste system was not recognized.

Plato tells us that there were six divisions of the Egyptian people, priests, soldiers, husbandmen, artisans, hunters, and shepherds.

In Britain, during the Roman period, the son was compelled to follow the father's occupation and marriage

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

into a family involved adoption of the family employment

In many countries professions were hereditary descending from father to son. According to Zurita no one could carry on trade in Mexico except by right of inheritance, or by public permission. In the Tonga Islands all the trades, except a few, were hereditary In some countries priests of a particular order formed a separte class. In others political considerations prevented intermarriage between different classes.

From the above sketch it is apparent that about the Vedic period there were professions and not caste distinctions which were carried to different countries and that the caste-system was established long after the Aryans left Central Asia. And we have already proved that the caste-system in its present form dates from within 1000 years.

The human mind is weak and frail and ever prone to evil. It is always thinking of making or gaining means of enjoyment and self-aggrandisement. And in the course of such thinking it is apt to take to vices to suit its purpose whatever the result may be for the people or its country. And when that evil begins to yield its fruit, the offender himself feels, but does not forego it because it is a paying evil. Besides an obstinate offender would not admit his mistake and would try his best to support it for various reasons, but when it is paying he will not leave any stone unturned to maintain it. There is a perpetual and infallible law of nature that when any evil, whether social, religious or political reaches the climax reaction inevitably begins. The priestly classes in India had sown the evil seed of disunion and of dissolution of a great and mighty nation, but it was too late when the mistake was discovered. It was one of the greatest moral, spiritual and political blunders that a people has ever committed. It was destined to have a ruinous and disastrous effect on the whole Aryan Nation

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

but its author, the priest, would not admit it, nor would he allow any one else to believe it as it was most paying to himself. The priestly class had, in order to complete the delusion successfully, managed to keep the masses in darkness and ignorance by withdrawing and withholding "knowledge" from the public. During that darkness they continued to seduce, delude and mislead them. They multiplied the objects of worship and introducing, in addition to the elements and natural phenomena, the idol and stone worship weakened the people in their spiritual attainments, lowered their ideals of high living and loosened their faith in blissful future. And with high and preposterous pretensions of divine knowledge and under the shadow of religious sanction they wove a spider-like fatal net wherein the fate of the whole Indian people was entangled. They exalted themselves at the expense of the Aryan Nation. They declared themselves to have been born from the mouth of Brahma and declared others to have come out of his arms, thighs and feet respectively. As a matter of fact they metaphorically asserted their superiority by right of birth, but later on by the growth of the priestly imposed ignorance or delusion that metaphor was sealed, sanctified and assigned the sacred truth of a divine voice. They thus entrapped the whole nation with the bait of an evil which, when discovered, had taken too deep a root to be uprooted. However various struggles have since been made to break and cast off that net. In some cases those efforts failed and in others met with a partial success. The reaction went on with greater vehemence. With the lapse of time the growing evils of the caste bondage began to be more keenly felt and Budha succeeded and carried the enfranchisement a long way. He began to proclaim the common brotherhood of man, ignoring caste altogether. His doctrine was that men are distinguished by their works and not by birth, and good works alone lead to heaven irrespective of caste. Among other reasonings about the common brotherhood

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

of man he once said that when a couple of two different species is united, the production is different from the two as in the case of a mare covered by an ass, wherein the offspring is a mule, but if a Brahman woman were united with any lower caste, or the *vice versa*, the offspring should be a human being resembling its parents. Thus he came to the conclusion that there was no difference between man and man. Budhism, as compared with the Hinduism of that period, was simpler in form and was gladly embraced and hailed by the people. In a few centuries it became the state religion and spread throughout the length and breadth of the country. In course of time it became the most powerful religion and its sovereignty appears to have once been recognized practically over the whole of the then known world. But later on the pure and simple doctrines of Budha were, in imitation of the Aryan priests, tampered with and various superstitions began to take birth and catch hold of the masses. The Aryan priestly classes, who had been so sadly defeated, were waiting for an opportunity. That opportunity was afforded by the laxity which thus crept into the state religion and a desperate effort of the Brahmins, with the help of the conservatives, succeeded in driving away Budhism from India towards Tibbet, China, Japan, Burmah, Assam, &c., where it still rules as the state religion and forms one of the most powerful existing religions of the world. However, although the attempt of the Aryan priests had been crowned with success, yet it was fully understood that the principle of inequality among mankind was very baneful to the prosperous existence of a community, various dissenting churches came into existence and tried hard to exterminate the evil and some met with partial success. In the beginning of the ninth century, Shankar Acharaj undertook the regeneration of the old Hindu religion and established the order of Sanyasis and the idols of Sarasvati (goddess of learning), Shiva and others. About two centuries after him Ramanuju began to admit

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

all classes of people as his disciples. He established Vaishnuism, antagonistic to Shivaism, and declared that only a true votary could become free and liberated irrespective of caste. About a century after him Ramanand appeared on the stage. He did away with the caste-system and deified Rama as an incarnation of Vishnu. He was followed by Gorakh Nath who distinguished his disciples by boring their ears and wearing large glass ear-rings. He proclaimed that the most holy could obtain salvation by intense mental abstraction.

About the middle of the 15th century A. D. Kabir attacked the worship of idols and the authority of the various then existing scriptures. He declared repudiation of caste and reliance upon one's own acts and doings for salvation. All communities were required to retire from the world and to become inoffensive votaries and the living resemblance of the Almighty. Thereafter the reforms of Chetan, a Brahman of Nadia admitted all classes into his sect, and Valabh Savami gave a further impulse to the reformation allowing secular occupations and discouraging celibacy.

All these reformers, however, failed to attain the desirable end. They perfected forms of dissent instead of planting germs of nations. By the time they appeared on the stage the whole Aryan people had been dissolved into atoms what was desired of these reformers was an appeal to their countrymen to cut off every social as well as religious trammel and arise a new people. On the contrary their teachings further divided the people into various sects which we still find as left by them. But Guru Nanak conceived the true principles of reform, declared the common brotherhood of man, the fatherhood of the Lord God and laid broad, solid and ever lasting foundations of the grand Order of the Khalsa Common Wealth. His successors continued to build upon those foundations and taught and gave effect to the doctrines that there is no difference between man and man and that the lowest is equal with the highest, in race, in creed, in

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

political rights and religious hopes. And eventually that doctrine has raised the people into a new nationality which constitutes the pride of nations and that of the Panjab especially.

Guru Nanak preached the common brotherhood of man and fatherhood of God. His doctrine was that the primary duties of man were excellence of conduct and devotion of thought. He adjusted his preachings to the requirements of the time inculcating the greatest truth and the highest morality, both by precept and example. He addressed himself to all people alike and made no difference between man and man. He emphatically condemned not only the caste distinction but also the religious distinction He says that God created one Adam in the first instance and then millions of men or the whole human race were born from him.

239. "Ikdú Adam lakh kar lakhon lakh asankh,
Ikko jussa rúh ik ráh shaitán be anṭ."
"From one Adam, were made lakhs and from lakhs billions,
Their body is the same but the ways of Satan are innumerable."

240. Guru Nanak in var Sri Rag says :—
"Phakaṛ jàti phakṛ náon,
Sabhna jia ikko chàon.
Apo je ko bhala kaháe,
Nanak ṭa par jápai jan paṭ lehhai pàe."
"Absurd is caste and absurd is its name,
The whole humankind is under the same shade (protection).
If anybody calls himself good,
O Nanak, he will be recognized as such if he is honoured when his accounts are taken.

Again in Rag Asa, Guru Nanak says :—

241. "Jànoh joṭ na púchho jàṭi agai jàṭ na he."
"Recognize divine light and do not inquire about caste, caste is not recognized in the divine Court.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The same Gurù in Májh says :—

242. "Láṭi ḍai kia haṭh sach parakhìai"

"What can caste do, trnth is to be tested.

In Rág Asa he says :—

243. "Khasm bisárain ṭe kamzàṭ,

Nànak, návai bàjh sanàṭ"

"Those who forget the Lord are outcaste,

O Nának, those who do not remember the name are pernicious persons."

In Parbhátì Guru Nànak says :—

244. "Sa játṭ sa paṭ hai jehe karm kamáe."

"The caste and honour depend upon one's actions".

In Shaloks Váràn ṭe Vadhík Guru Nanak defines the Brahmàn as follows :—

245. "So Brahman jo binde Brahm,
Jap, ṭap, sanjam, kamávai karm,
Bandhan toṛai hovai mukṭ,
Soí Brahman pújan jugt."
"He is a Brahmin who knows God;
Who performs works of devotion, penance and self restraint.
And who breaking bonds attains emancipation.
Such a Brahman is worthy of worship."

The same Shalok is followed by the definition of a Khaṭri as under.

246. "Khatri so jo karma ka súr,
Puṇ ḍán ka karai sarír,
Kheṭ pachhàṇai bíjai ḍán,
So Khatri dargàh parwaṇ,
* * * * *
"He is a Khatri who is brave in good actions,
Employs his body in charity,
(And) inspects the field before sowing his gifts.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Such a Khatri shall be acceptable in the Divine Court.

* * * * *

In Rág Bhairo the third Guru Says :—

247. "Jàṭ ka, garb na karìoh koì,
Brahm binḍe so brahman hoì,
Jáṭ ká garb na kar múrakh gávàra,
Is garb ṭe chalaih bahuṭ bikàra,
Chàrai barn àkhai sabh koí,
Brahm binḍ ṭe sabh opaṭ hoí,
Màtí ek sagal sansara,
Bahu bidh bhànde ghaṛe kumàra,
Panch ṭaṭ mil dehì ka akàrá,
Ghat badh ko karai bichàrà,
Kaihṭ Nanak ih jío karm bandh hoí,
Bin saṭ gur bhete mukṭ na hoì,"

"Let not anybody be proud of his caste,
Only he, who gains the divine knowledge, is a Brahman,
Don't be proud of thy caste, O ignorant fool,
This pride is the source of many evils,
Every body says that there are four castes,
(But) they are all created through the omnipotence of the Almighty.
The whole creation is the same earth,
The potter (Lord) has made variegated vessels
The body is composed of five elements.
Nobody can substract from or add to the number.
Nanak says this human being is bound by his own actions.
Salvation cannot be obtained without devotion to the true Guru (Lord."

In Ràg Asa the third Guru says.

248. "Bin návai nich jàt hai, bista kà kíṛa hoe."

"One who does not repeat the name of the Lord is the lowest caste, he is a filth-worm."

The fourth Guru in Ràg Dhanasrì says,

249. "Sanṭ jana kì jàt Har suàmì"

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

"The caste of Saints is the same as that of the Lord Hari."

Again in Rag Súhí the fourth Gurú says.

250. "Nìch jaṭ Har japṭiá uṭṭam padvì pàe,"
"A low caste man, if he repeats the name of the Lord attains, high position."

The fifth Guru in Rág Asa says,

251. "Jis nich ko koe na jànai,
Nàm japṭ oh chaho kunt mànai,
Jà kai nikt na ávai koì.
Sagl sarisht oan ke charn mal dhoì,
Jo pràṇì kàhùn na àvaṭ, kàm,
Sanṭ parsád ṭà ko japíaì nám."
"A low caste man who is known by none,
He, if he repeats the name of the Lord, is honoured throughout the world,
The lowly near whom no one comes,
(If he repeats the name of the Lord) the whole world shall wash his feet.
One who is of no use at all,
His name, if he is blessed by saints, will be repeated by others."

In Bichiṭar Natak the 10th Guru says :—

252. "Sàdh karm jo purkh kamàvai,
Nam devṭa jagaṭ kahàvai.
Kukriṭ karm je jàg maih kar hí,"
Nàm asur ṭa ko jág dhar hì."
"One who does good works in the world,
Is called an angel (or god ,
Those who do evil works in the world,
The people call them demons."

In the following Svayas of Akàl Ustat (laudation of the Immortal Lord Guru Gobind Singh declares that all the people are one and the same and that the difference in appearance is due to local conditions and ignorance.

253 "Koú bhayo múndia sanyàsì, koú yogì bhayo,
bhayo jatí koì Jatí an màn bo.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Hindu, Turk, koú Ráfzí, Imam Shàfí, màns kí zàt sabhai ekai pahchánbo.
Karṭa karím soí, ráziq rahím oì, ḍùsro na bheḍ koì bhùl bharm mán bo.
Ekhì kì sev, sabh hì ko gurḍev ek, ek hì sarúp sabhai ekai jot jàn bo."

"Some shave their head and call themselves Sanyasi. Some become *yogis* or *brahmchari* and some become jaṭìs

Whether a Hindu, a Turk, or Rázì, or Imam Sháfi, know that they all belong to the same human race.
The Creator (*Karta*) and *Karim* is the same. The purveyor (Rázik) and (Rahim) merciful is one and the same. There is no difference Those who make a difference are the dupe of delusion.
All worship one, the Lord of all is the same All have the same shape and know that the whole light is one.

254. Ḍehura masìṭ soi, puja au namáz oi, mánas sabhai ek pai anek ko parbháv hai.
Devta, adev, jachh, gandharb, Turk, Hindu, niyáre, niyáre desan ke bhes ko subháv hai,
Ekai nain, ekai kán, ekai deh, ekai bàn, khák bád àṭash au áb ko raláv hai.
Allah abhekh soi, Puran au Quran oi, ek hi sarùp sahai ek hi banái hai."

"Temple or mosque is the same, (*puja*) worship or (*namaz*) prayer is the same, all men are alike but are different according to circumstances.
The different terms of deities, demons, musicians, heavenly singers, Turks, Hindus, are due to the climatic effect of the different regions.
All men have similar eyes, similar ears, the same body, the same form, and are the result of the mixture of earth, air, fire, and water.
Allah (God) or *abhekh* one who follows no particular religion, (an attribute of God) is the

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

same, the Quran or Puran is the same, all are alike in form and constitution."

Thus the Guru says that the whole human race is composed of the same material with no difference whatever. The religious and caste distinctions are all absurd.

There are a great many more illustrations and hymns to demonstrate that the Gurus did away with the caste system altogether, and that the principle became established during the time of the fifth Guru as explained in Vars of Bhái Gurdas. Every one must be known by his profession Guru Nanak told Mardana, a Muhammadan minstrel, that as he (Mardana) had gained Divine knowledge, therefore he was a Brahman.

There is no caste among the Khálsa, and every one is known by his station and position in society according to his personal merits, and not his birth. A lowly person gets a high place by his good actions, as Bhái Gurdas in Var XXX, 6 says :—

255. "Demú khakhar misrì makhì mel makhír upáya,
Pàt patambar kíríonh kut kut saṇ kirṭàs banáya,
Malmal hoe vaṛevionh chikṛ kaval bhaur lobhàya,
Jioṇ maṇ kàle sap sir paṭhar hìre mának chháya,
Jáṇ kaṭhúrì mirg ṭan nàon bhagauṭi loh ghaṛàyá,
Mushak biliionh meḍ kar majlas anḍar maih maihkáya.
Nich jon uṭṭam phal páyá."

"Sugar-candy is obtained from the wasp comb, and honey from the beehive.
Silk cloth from the silk worm, cloth from flax.
Muslin from cotton seed, lotus from mud.
Gem from the head of a black snake, rubies and diamonds from stones.
Musk from deers, sword from iron.
Musk from musk cats which richly scents a big meeting.
All these precious things are the products from inferior ones."

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

The moral of this is that whatever his origin may be, every one is honoured and distinguished according to his individual merits.

The whole Khàlsa is of one and the same caste, and resembles a vast ocean with its own peculiarities. All other religious sects and castes are just like rivers and rivulets. The nature of all these, while flowing, is different. Some are sweet and others brackish, while some are swift and others slow in their flow ; but when they once enter into the ocean, they all lose their respective peculiarities of taste and flow and merge themselves into the all-absorbing depth of the mighty main, and no one can, by any means, distinguish the waters of the different rivers and rivulets from those of the deep.

Similarly any one whether a Hindu, a Muhammadan, a Christian, or belonging to any other religion or creed in the world, when once initiated and admitted into the Khàlsa religion loses all his former birth distinction caste, rules, manners, and religion.

Before we close this chapter we deem it proper to impress again upon the reader that from the various instances which we have quoted above, it appears that the people of almost every country and every age were distributed into social classes, and from various wise considerations they never conferred religious sanction upon caste or class distinction as in India. It has also been proved that the present Indian caste system is not Vedic but a later corruption, and therefore must be done away with. It may probably be considered by some conservatives a great safegard for social tranquility and an indispensable condition of progress in certain arts and industries. Let them take an impartial and liberal view of the present India. They will find how backward Indians are in arts and industries as well as scientific progress as compared with other countries. At the same time we must draw their attention to the fact that, leaving all things aside, it was one of the greatest political blunders that the originators of the caste system had committed. That

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

system has fettered free competition, has confined social progress, and has sunk India to the lowest depths of scientific evolution. The result of all is that, as far as we can see, it is now India alone which, as compared with other countries, is in the most wretched and pitiable condition. Let them now liberate themselves from the caste bondage and superstitious trammels and awaking from the sleep of negligence and ignorance and shaking lethargy, they should make progress in the right direction.

Hindu caste is a frightful scourge, and has completely and hopelessly wrecked social unity, harmony, and happiness. It is an insult to humanity and an audacious and sacrilegious violation of God's law of human brotherhood. It has evil which outweighs its good, if any good at all. Leaving all other baneful effects aside, let us see what evil it has worked with regard to matrimonial relations. Thousands of young girls pine away a greater part of their useful life for want of a suitable match from amongst their brotherhood. On the other hand, thousands of young men remain as bachelors, because they are unable to find their match. Each brotherhood is a limited field in a narrow compass. The natural love instead of extending to the whole nation, is confined to a caste sub-division.

The Hindus really have no caste, except professional castes. The *got* distinctions of the various so-called castes clearly go to show that members of different branches of families who took to the one and same profession, became amalgamated into one distinct caste. Take any caste you please and trace its origin to its common stock, the fact will be discovered. Let it be whatever it may, the Khàlsa brothers in any case have no caste except one and the same common brotherhood, and they should carry out the commands of their Gurus by abandoning the caste prejudice and allowing intermarriages without any caste bondage at all but the social distinction as in Western and other countries.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Unless and until they adopt that system, they cannot form into one nation in the strict sense of the word. After initiation they should call themselves the pure and simple Khàlsa without any adjunct of their former caste such as Jat Singh, Khatri Singh, etc. The former caste should be wholly repudiated according to the principles laid down by the Gurus. If anybody still continues to observe caste distinction, he should be punished. Their religion should be Khàlsa. And this is the way to sure and certain progress to ameliorate their condition. Otherwise, they will ever remain in the low sunken state in which they are.

As has already been stated the whole Khàlsa forms one fraternity with no distinction, high or low, and no caste whatever. Every individual member of whatever previous caste he may have been, must be recognized by his profession for the time being and his personal merits as he has both the qualifications of a follower of the Gurus as well as the Guru himself. And we bid farewell to this book with a review of the doctrine of the Gurus in the next chapter.

CHAPTER XXXIV

The conclusion of Part II.

As we have shown and proved to our best, Guru Nanak was the seal of prophets in the Kalyuga and therefore no other prophet will appear on the stage of the world until the end of the present age which is yet to last for some hundreds of thousands of years. The succeeding nine Gurus, of whom the tenth and the last was Guru Gobind Singh, had the Divine light of Guru Nanak handed on to them as the flame of one lamp lights another, in which case the latter gets a similar flame without abating or disminising the flame and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

lighting power of the former. The tenth Guru poured that light into the Khálsa Common Wealth and raised his followers to the same spiritual elevation as himself, and thus removed all distinction between man and man, leader and follower, high and low. It was for that reason that no special person was nominated to be the spiritual guide of the Khàlsa, and at the same time he privileged each and every member of the Khàlsa nation to be a member of the Guru cabinet for the time being.

The Granth Sahib or the Sikh Scripture holds the position of a living and perpetual spiritual guide, and no other temporal or spiritual authority whatsoever, can, in the eyes of the Khàlsa, claim a higher respect in its presence. The contents of the Granth are to be held as revealed through the Gurus, and are to be considered as the Divine law. The hymns instill the holy spirit which has been infused and filled in them like the music in gramaphonic plates and they will ever repeat the divine voice and holy spirit of the Gurus as soon as the needle with its necessary apparatus is applied to them.

The prophetic signs and marks of the Gurus were very prominent, strong, and unmistakeable. Their actions have left an indelible impression upon the people. They were leaders of men ; the modellers, the patterns and, in a wide sense, creators of whatsoever other great men tried to do or attain but failed. They had truly and in a true sense submitted and resigned their will to the Almighty. They were always happy and singing the Lord's praises in whatever condition they were. Adversity and prosperity were all alike to them. They never mourned on the death of their relations. All merrily sang laudation of the Lord. Guru Gobind Singh read thanksgiving to the Lord on the death of his young sons.

In moral courage, the Gurus have excelled all prophets and reformers. Their precept exactly corresponded with their example. Falsehood was condemned by them, and they never resorted to it. Guru Nanak never

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

practised fraud, deception, or falsehood. He undauntedly spoke the truth from his childhood, supported it with Divine utterances and convinced the audience with his strong, impressive, and unrefutable arguments. His conversation with his Hindi and Persian teachers when he was under the age of 7 and his rejection of the sacerdotal cord *janeù* at about the age of 8 are clear proofs and signs of a higher individuality and a perfect and highly refined spirit. In addition to other disputations, his conversation at Makka and Madina and the reproofs and reproaches with which he addressed the Moslem centre and stronghold, are indicative of an unprecedented soul.

In personal bravery Gurus were unrivalled. Guru Hargobind displayed enormous courage on various occasions on the field of battle, and the tactics of war and the feats of valour which mark the career of Guru Gobind Singh are too many to detail here. Deception, stratagem, and artifice were never resorted to and oppression was hated. The dead and wounded of the enemy who fell into their hands were duly respected, looked after, and properly treated.

The Gurus had no desire for wealth or worldly possessions, and all that they did was for the good of the poor and the oppressed. They inculcated the highest morality with simple and sound tenets. Their spiritual tuition was the most refined and better can no where be found. A careful study of the human race, shows that the forms of worship are many. The religion of the savage races is based upon the fear of evil spirits. They worship and try to propitiate natural objects in which they think that an evil spirit dwells. More advanced races become polytheistic, that is, they believe in and adore many gods each of whom presides over some special branch of Nature, which is a necessity for human life. Both of these forms trammel, fetter, and divide the attention and can never bestow peace of mind. The seekers after truth have soared much higher and

CC-0. In Public Domain. Funding by IKS-MoE

Digitized By eGangotri

arrived at monotheism, *i.e.*, faith in, and adoration of, the one God alone. Again from monotheism some have passed to pantheism, namely, the doctrine that God is every thing and every thing is God. Although pantheism is a subtle philosophical monotheism, yet as a matter of course it loses the Divine personality and ends sometimes in practical atheism. Therefore in order to avoid all misunderstanding and confusion, the Gurus have inculcated the strict adhesion to, and observation of, monotheism in the most refined form. According to their doctrine the whole universe emanates from the Divine essence, and after a certain fixed period merges into that essence again and every thing then, except the Lord God. is annihilated. As the seed of the whole manifestation, including the elements, is the Divine essence, and the plant or production is no doubt after its seed, so the whole manifestation is Divine. In that sense the whole view and aspect of the Guru's doctrine is pantheistic, but it differs widely from ordinary pantheism.

The Gurus teach us that the Lord God is the common Father or Creator of the whole universe; that the souls He once creates live, in different forms, in the course of transmigration, on earth or in heaven, in hell or paradise, on the threshold of God's Palace or far away from it according to their individual and personal merits, until the next general destruction or annihilation takes place when Divine contractive power comes into play and every thing reverts to the Divine essence. At that time nothing remains but a mere vacuum with no earth, no heaven, no planets, no moon and sun. For some interval this state lasts, and at the will of the Almighty the whole manifestation comes into display to be recontracted and that play is enacted and repeated again and again.

Thus the doctrine shows that each soul once created has to live and must live throughout an eon of manifestation. She must do her duty during that life, and she will ever be rewarded or punished according to her merits and demerits in the discharge of that duty. Thus

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

there is no eternal heaven or eternal hell, the reward or punishment lasts according to the nature and extent of our own good or evil actions. Our actions are the seed for our future crops and we shall reap and harvest home what we sow. At the same time the gospel of the Gurus teaches us that the crops which grow from the seeds sown in our past life, are subject to variation or fluctuation in their yield on account of our present actions. Our present life serves as irrigation or a weeding process. Good actions serve as irrigation and weeding for the purpose of a bumper crop from past seeds of virtues, whereas evil and wicked actions will operate otherwise. In the same way good actions will blight the evil seed and unrighteousness will raise a bumper crop of evils. The present system of undergoing a sentence in jail will serve as an adequate exemplar. When a prisoner enters jail he must undergo the only sentence awarded to him, but he gets further punishment, in addition to his original sentence, for an offence he commits in the jail. However if he behaves well during the course of his original punishment, he gets marks from time to time which go far towards the reduction of the original sentence. Such is the way explained by the doctrine of the Gurus in which our present actions affect the outturn of past works. And at the same time it is said that the entire submission of our will to the Lord and the repetition of His name, not only operates as a premature mower of all the evil crops, but annihilates them—root and branch—and turns misery into happiness.

The duration of human life is held to be the shortest tenure amongst various higher stages of the soul's life. It is the turning point upon which the future of the soul hinges. She may be subjected to the endless circuit of transmigration or may soar in other regions—heavan or hell—the length of which life is very large and the human life forms only an infinitesimal part of it. The Gurus explain that human birth is, therefore, very precious and its duties are very onerous to the perform-

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ance of which they exhort us because they declare that a little suffering here is sure to bring us an immense reward of happiness in the next life.

The Gurus inculcate upon us that the repetition of the Lord's name supplies us with a delicious and inexhaustible store of nectar which gives us eternal peace of mind, enjoyment and happiness. And it was in the enjoyment of that peace that they preached their gospel, no malady or calamity could ruffle their mind, and in the end they departed in peace from this world when the portals of heaven were opened to them whither they were escorted, with due honour, by the celestial beings. In the end they did not linger on a death-bed nor could the sufferings of disease or the agonies of death grieve, torment or make them sigh, nor did they become senseless or unconcious until their soul left the body. They recited and heard the laudations of the Lord and departed as if they were setting out on a happy journey. No signs of sorrow were found on them, nor was any one allowed to feel sorry on the occasion.

Guru Nanak was born a single and unique spirit and by degrees that spirit was diffused in a whole nation. The diffusion has not stopped but is progressing with large strides. The religion established by him has taken deep root and in due course of time will develop, propagate and prosper. As a fact religion is the rule of individual conduct and social and political institutions are mostly based upon it. It has ever exerted over the character and condition of communities a more powerful influence than anything else. And in every country and age where the religious ideas of the people have been elevated there have been the most rapid advance in civilization. The ideal of the Khalsa religion is most elevating and it is sure to progress most rapidly to produce highest civilization and enlightenment. We close this book, with folded-hands and with eyes raised heavenwards in solemn prayer, *ardas*, before our Universal Father.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

Ek, O ankàr Srì Vàhegurù jí kí faṭih hai,
Vár Sri Bhagauṭì jí kì paṭshàhí ḍas,

---

256 Pauṛi.

Priṭham Bhagauṭí simr kai Gur Nanak laí dhiàe,
Phir Angaḍ Gur ṭe Amar Ḍás, Ram Dàsai hoì sahàe,
Arjan, Hargobind non simro Sri Har Ràe,
Sri Har Krishan dhiáìai jis dithe sabh ḍukh jàe,
Teg Bahàḍur simrìe ghar nau niḍh àvai dhàe,
Sabh ṭhàìn hoe sahàe,
Gurù ḍasven pàḍsháh Gurù Gobinḍ Singh jí Sahib sabh ṭhàìn hoe sahàe,
Giàrvin pàdshàhi Gurù Granṭh Sahib ji Mahanràj teṛi mahma lahki na jàe,
Saṭ Sri Akàl Purkh ji ka Khàlsa ji, bolo ji Srì Váhegurù, Vàhegurù, Vàhegurù.

He sache piṭa Akàlpurkh ṭeri parm kirpa ṭe teṛe bakhshe sáḍe jahe buḍhi bal nàl eh pusṭak aj sapúran hundi hai, ṭún apne daron gharon barkaṭ de ke eh gurù khàlse ji ḍi kise seva ḍe yog hove, he abhul piṭa bhullan hàr dás samraṭh hon de dàve bannan ḍe yog na hon karke kaì ik ṭhávàn ṭe bhulla riha hovega, guni janán ḍe hirḍe prer ke nirguniár nùn gun bakhsh de hoe is ḍi sudhàìàn vich sahái hon.

He sache jagaṭ piṭa sàde aḍhogaṭ hunḍe ḍesh ḍi ḍurḍisha pur mihr ḍi nazar kar jis ṭe sáde riḍeán vich ṭere jagaṭ piṭa hon ḍa pavitr asúl parpak hove, ṭa ke así ápas vich ṭan, man, ḍhan ṭhìn ekta karḍe hoe sache màrag, giàn, bhagṭi, unṭì ṭe parmánand nùn pràpt hole.

He parm kirpàlù piṭa is pusṭak de is thoṛe same vich sanpúran hon vich jo sahùlṭàn prápaṭ holán

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

breadth of the world and all may have the love of Thy lotus feet, and the gift of Thy name, which may result in raising the whole human race to the threshold of Thy abode, to enjoy eternal bliss. This alone is my supplication.

"Nanak, God's name is ever exalting,

And may all prosper by Thy grace, O Lord."

"The Khalsa is of the Lord, and victory is to the pious Lord God."

The end.

The Newal Kishore Press, Ld., Lahore.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

APPENDIX B.

Note.—The figures prefixed to the hymns indicate the number assigned to them in the body of the book.

ਵਾਰ ਮਾਝ ਕੀ ਤਥਾ ਸਲੋਕ ਮ: ੧

1. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥
ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ।
ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥
ਕਹੁ ਨਾਨਕ ਕਿਨ ਬਿਧਿ ਗਤਿ ਹੋਈ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧

2. ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥
ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥
ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾ ਵਾਰ ॥ ੧ ।
ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧

3. ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥
ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥
ਭਾਉ ਕਰਮਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥ ੧ ॥
ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥
ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥

4. ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋਈ ਬੇਤਾਲਾ ॥
ਕੋਈ ਆਖੈ ਰੋਗ ਹੈ ਕੋਈ ਮਤਵਾਲਾ ॥
ਜੈਸੀ ਜਿਸਕੀ ਬੁਧ ਹੈ ਸੋ ਕਰੈ ਉਚਾਰਾ ॥
ਭਯਾ ਦੀਵਾਨਾ ਸਾਹੁ ਕਾ ਨਾਨਕ ਵੇਚਾਰਾ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by S.S.Gangotri

5. ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੋਲੇ ਬਾਂਹ ॥
ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ ॥
ਜਾਹ ਵੈਦ ਘਰ ਆਪਣੇ ਹਮਰੀ ਆਹਿ ਨਾ ਲੇ ॥
ਹਮ ਰਤੇ ਸ਼ਹੁ ਆਪਨੇ ਤੂ ਕਿਸ ਦਾਰੂ ਦੇ ॥

6. ਖਿਮਾ ਹਮਾਰੀ ਮਾਤਾ ਕਹੀਐ ਸੰਤੋਖ ਹਮਾਰਾ ਪਿਤਾ ॥
ਸਤਿ ਹਮਾਰਾ ਚਾਚਾ ਕਹੀਐ ਜਿਸ ਸੰਗ ਮਨੂਆ ਜਿਤਾ ॥
ਸੁਨ ਲਾਲੂ ਗੁਣ ਐਸਾ ॥
ਸਗਲੇ ਲੋਗ ਬੰਧਨ ਕੇ ਬੰਧੇ ਸੋ ਗੁਣ ਕਹੀਐ ਕੈਸਾ ॥
ਭਾਉ ਭਾਈ ਸੰਗ ਹਮਾਰੇ । ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਸੁ ਚਾਚਾ ॥
ਧੀਅ ਹਮਾਰੀ ਧੀਰਜ ਬਨੀ ਹੈ, ਐਸਾ ਸੰਗ ਹਮਾਰਾ ॥
ਸਾਂਤ ਹਮਾਰੀ ਸੰਗ ਸਹੇਲੀ, ਮਤਿ ਹਮਾਰੀ ਚੇਲੀ ॥
ਏਹ ਕੁਟੰਬ ਹਮਾਰਾ ਕਹੀਐ, ਸਾਸ ਹਮਾਰੀ ਖੇਲੀ ॥
ਏਕ ਅੰਕਾਰ ਹਮਾਰਾ ਖਾਵੰਦ, ਜਿਨ ਏਹ ਬਨਤ ਬਨਾਈ॥
ਉਸਕੋ ਤਿਆਗ ਅਵਰ ਕੋ ਲਾਗੇ ਨਾਨਕ ਸੋ ਦੁਖ ਪਾਈ ॥

7. ਇਕ ਫੁਰਮਾਇਸ ਆਖੀਐ ਜੇ ਮੰਨੇ ਸਾਂਈ ।
ਜਿਸਤੇ ਜੋਰ ਨ ਚਲਈ ਕਰਿ ਜੋਰ ਧਿਆਂਈ ॥
ਐਸਾ ਸਤਿਗੁਰ ਰਾਇ ਜੀ ਕਿਸੈ ਹਾਥ ਨ ਆਵੈ ॥
ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਜੋ ਉਸਕੋ ਭਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਿਕਮਤ ਹੁਕਮ ਨ ਚਲਈ ਕੋਈ ਕਰ ਦੇਖੈ ॥
ਸੇਖ ਮਸਾਇਕ ਸਿਧ ਸਾਧ ਸਭ ਲਈਐ ਲੇਖੈ ॥
ਦਸ ਅਵਤਾਰੀ ਆਇਆ ਜਗ ਹੁਕਮ ਚਲਾਇਆ॥
ਅੰਤ ਕਾਲ ਧਰਤੀ ਪਏ ਕੁਛ ਹਥ ਨ ਆਇਆ ॥
ਵਡੇ ਵਡੇ ਮਹਾਂ ਬਲੀ ਜੋਧੇ ਅਰ ਸੂਰੇ ॥
ਕਹੁ ਨਾਨਕ ਸਭ ਦੇਖਿਆ ਸਭ ਧਰਤੀ ਧੂਰੇ ॥

ਸਿਰੀ ਰਾਗ ਕੀ ਵਾਰ ਸਲੋਕ ਮਃ ੧

8. ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ ॥
ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

9. ਸਚੁ ਸੰਜਮ ਕਰਣੀ ਕਾਰਾ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ॥
ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥

10. ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥ ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥
ਲਾਟੂ ਮਧਾਣੀਆ ਅਨਗਾਹ॥ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ॥
ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ ॥
ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ ॥

11. ਏਕ ਨੂਰ ਤੇ ਖਲਕ ਉਪਾਈ,
ਆਪ ਖੁਦਾ ਨੇ ਬਾਜ਼ੀ ਲਾਈ ।
ਬਾਦਸ਼ਾਹ ਰਾਜੇ ਏ ਮਾਲੀ ਪਾਲਨ ਹੇਤ ਬਨਾਏ ਹੇ ॥

ਹਿੰਦੂ ਤੁਰਕ ਦੀਨ ਸਭ ਕੂੜੇ,
ਬਾਦ ਬਿਬਾਦ ਕਰਤ ਹੈਂ ਮੂੜੇ।
ਜੰਮਨ ਮਰਨ ਏਕ ਸਮ ਸਭ ਕੋ ਲੇਖਾ ਦੇਨਾ ਜਾਏ ਹੇ ॥

ਦੂਈ ਲਖ ਜਿਨ ਖਲਕ ਦੁਖਾਈ,
ਖਸ ਖਸ ਲੈਂਦੇ ਵਸਤ ਪ੍ਰਾਈ।
ਅਜਰਾਈਲ ਤਿਨਾ ਫੜਮਾਰੇ ਦੋਜ਼ਖ ਦੇ ਵਿਚ ਪਾਏ ਹੇ॥

ਆਪ ਖੁਦਾਇ ਨਿਆਉਂ ਨਬੇੜੇ,
ਲਹੇ ਸਜ਼ਾਈਂ ਜੈਸੇ ਫੇੜੇ ।
ਈਸਾ ਮੂਸਾ ਰਾਮ ਮੁਹੰਮਦ ਕੋਇ ਨ ਕਿਸੇ ਬਚਾਏ ਹੇ ॥
ਏਥੇ ਰੋਇਲ ਵਾਸਾ ਆਏ,
ਦੁਨੀਆਂ ਕਾਰਣ ਪਾਪ ਕਮਾਏ।
ਲੇਖਾ ਮਾਂਗੇ ਸਿਰਜਨਹਾਰਾ ਖਸ ਖਸ ਦੇ ਸਮ ਭਾਈ ਹੇ॥
ਪੀਰ ਪੈਕੰਬਰ ਵਲੀ ਫਕੀਰਾ,
ਬਾਦਸ਼ਾਹ ਕੰਗਾਲ ਅਮੀਰਾ ।
ਅਮਲਾਂ ਉਤੇ ਹੋਨ ਨਿਬੇੜੇ ਸਚੋ ਸਚ ਤਿਬਾਹੀ ਹੇ ॥
ਪਰ ਧਨ ਪਰਤੀਆ ਰਤੇ ਜੇਈ॥
ਬਮ ਤਪਾਏ ਲਗਾਈਅਨ ਤੇਈ ॥
ਤੜਫਰ ਬਿਲਲਾਇ ਪੁਕਾਰਨਪਾਪ ਕਰੇਜਿਨ ਭਾਰੇ ਹੇ ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਬਾਦਸ਼ਾਹ ਜੋ ਦਾਦ ਨ ਦੇਹੈ,
ਸੋ ਦੋਜ਼ਖ ਦੇ ਵਿਚ ਸਦਹੀ ਰੈਹੈ॥
ਕਰੇ ਨਿਆਉਂ ਬਹਿਸ਼ਤ ਸੋ ਪਾਵੇ ਨਾਨਕ ਏਹ ਗਲ ਸਾਚੇ।

ਆਸਾ ਮਹਲਾ ੧

12. ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ॥
ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ॥ ੧॥

* * * * * *

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ।
ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ।

* * * * * *

ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿ ਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ।
ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੁਟਸਿ ਨਾਹਿ।

ਸਿਰੀ ਰਾਗ ਕੀ ਵਾਰ ਮਃ ੧

13. ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ॥
ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ॥
ਰੀਸਾ ਕਰਹਿ ਤਿਨਾੜੀਆਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ॥
ਨਾਲ ਖਸਮੈ ਰਤੀਆਹ ਮਾਣੈ ਸੁਖ ਰਲੀਆਹ॥
ਕਲਰ ਦੀਆਂ ਵਣਜਾਰੀਆਂ ਝੂਠੇ ਮੁਸ਼ਕ ਮੰਗੇਨ॥
ਅਮਲਾਂ ਬਾਝੋਂ ਨਾਨਕਾ ਕਿਥੋਂ ਖਸਮ ਮਿਲੇਣ॥

14. ਜਿਸਨੂੰ ਰਾਖੈ ਆਪ ਪ੍ਰਭੁ ਤਿਸੁ ਕੋਇ ਨ ਸਕੈ ਮਾਰ॥
ਨਾਨਕੁ ਦਖੀ ਸੰਤ ਕਾ ਪੌਦਾ ਨਰਕ ਮਝਾਰ॥

ਰਾਗ ਧਨਾਸਰੀ ਮਹਲਾ ੧

15. ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ॥
ਧੂਪੁ ਮਲ ਆਨ ਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ॥ ੧॥
ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ॥ ੧॥ ਰਹਾਉ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥ ੨ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥
ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥
ਤਿਸਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
ਗੁਰਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩ ॥
ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨ ਦਿਨੁ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿਗ ਕਉ ਹੋਇ ਜਾਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥ ੪ ॥

ਸਲੋਕ ਮਃ ੧

16. ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਝੂਠਾ ਮੰਗ ਮੰਗ ਖਾਹੀ॥
ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ॥
17. ਬੋਲਹਿ ਕੂੜ ਪਤਯਾਵਹਿ ਲੋਇ ॥
ਲੋਕ ਪਤੀਣੇ ਕਛੂ ਨਾ ਹੋਇ ॥
ਪਾਖੰਡ ਕਰ ਕਰ ਜਨਮ ਗਵਾਇ॥
ਜਮ ਦਰ ਬਾਧੇ ਚੋਟਾਂ ਖਾਇ ॥
ਨਾਨਕ ਜਾਂ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
ਸਚੁ ਕਮਾਇ ਸਚ ਦਖਾਇਆ ॥
18. ਜਿਨਹਾਂ ਚਲਣ ਜਾਣਿਆ ਸੋ ਕਿਉ ਕਰੈਂ ਬਿਥਾਰ ॥
ਚਲਣ ਸਾਰ ਨ ਜਾਨਨੀ ਕਾਜ ਸਵਾਰਨ ਹਾਰ ॥
19. ਨਫਸ ਸ਼ੈਤਾਨ, ਗੁਸਾ ਹਰਾਮ, ਕਚੁ ਦੁਨੀਆਂ, ਸਚੁ ਦਰਵੇਸ਼, ਅਦਲ ਬਾਦਸ਼ਾਹਾਂ, ਫਜ਼ਲ ਫਕੀਰਾਂ ॥ ਮਜ਼ਲ ਮੁਸਾਫਰਾਂ, ਗਜ਼ਲ ਕਾਫਿਰਾਂ, ਮਿਹਰ ਪੀਰਾਂ ॥ ਸਿਹਰ ਕੀਰਾਂ, ਫਕੀਰੀ ਸਬੂਰੀ ਨ ਸਬੂਰੀ ਤਾਂ ਮਕਰ ॥
20. ਸਚੇ ਸਾਹਿਬ ਸਭ ਗੁਣ ਅਉਗੁਣ ਸਭ ਅਸਾਹਾਂ ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by Gangotri

ਜੇ ਤਿਸ ਭਾਵੈ ਨਾਨਕਾ ਪੂਰੀ ਆਸ ਤੁਮਾਹਾਂ ॥

21. ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ ॥
ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸੁ ਕਰਿ ਤਾ ਵਸਿ ਆਵੀ ਕੰਤੁ ॥

22. ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ॥
ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ ॥
ਭਰਮਹਿ ਭੂਲਾ ਸਾਕਤੁ ਫਿਰਤਾ ॥
ਨੀਰੁ ਬਿਰੋਲੈ ਖਪਿ ਖਪਿ ਮਰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਿਸ ਪਾਹਣ ਕਉ ਠਾਕੁਰ ਕਹਤਾ ॥
ਉਹ ਪਾਹਣੁ ਲੈ ਉਸ ਕਉ ਡੁਬਤਾ ॥ ੨ ॥
ਗੁਨਹਗਾਰ ਲੂਣ ਹਰਾਮੀ ॥
ਪਾਹਣ ਨਾਵ ਨ ਪਾਰ ਗਿਰਾਮੀ ॥
ਗੁਰੁ ਮਿਲਿ ਨਾਨਕ ਠਾਕੁਰੁ ਜਾਤਾ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਬਿਧਾਤਾ ॥

23. ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ।
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜਿ ਜਿਉ ਹੋਹੁ ਸਹਾਇ।

24. ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ।
ਨਾਨਕ ਸਭ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮਹੀ ਹੋਤ ਸਹਾਇ।

25. ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨ ਕੀਆ ॥
ਸੀਸ ਦੀਆ, ਪਰਸਿਰਰ ਨਾ ਦੀਆ ॥

26. ਯੁਧ ਜਿਤੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ, ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦ ਸੁਦਾਨ ਕਰੇ ॥
ਅਘਓਘ ਟਰੇ ਇਨਹੀ ਕੋ ਪ੍ਰਸਾਦ, ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ॥
ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦ ਸੁ ਵਿਦਯਾ ਲਈ, ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸ਼ਤ੍ਰੂ ਮਰੇ ॥
ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ, ਨਹਿ ਮੋਮੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥
ਸੇਵਕਰੀ ਇਨਕੀ ਮਨ ਭਾਵਤ ਔਰ ਕੀ ਸੇਵ ਸੁਹਾਤਨ ਜੀਕੋ ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਦਾਨ ਦਯੋ ਇਨਹੀ ਕੋ ਭਲੋ, ਅਰ ਔਰ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ॥
ਆਗੇ ਫਲੈ ਇਨਹੀ ਕੋ ਦਯੋ, ਜਗ ਮੇਂ ਯਸ ਔਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥
ਮੋਹਿ ਗ੍ਰਹਿ ਮੇਂ ਮਨਤੇ ਭਨਤੇ ਸਿਰ ਲੌ ਧਨ ਹੈ, ਸਭ ਹੀ ਇਨਹੀਕੋ ॥

27. ਹਿੰਦੂ ਤੁਰਕ ਬਾਦ ਮੇਂ ਪਰੇ ॥ ਇਨ ਤੇ ਨਾਥ ਨਿਰਾਲੇ ਬਰੇ॥

28. ਨਾ ਭਲਾ ਨਾ ਮਲਾ ਹਮੂੰ ਸਾਥ ਅਲਾ ॥
ਜਹਾਂ ਆਪ ਜਾਊਂ ਤਹਾਂ ਆਪ ਖਲਾ ॥
ਸਿਮੰ ਬਾਲ ਇਵੈ ਮੁਝੈ ਜਾਨ ਪਾਲੈ ॥
ਕਬੀ ਦੂਰ ਹੋਤਾ ਨਾ ਨਿਰਖਯੋ ਨਿਰਾਲੈ ॥

29. ਦੁਆਪਰ ਹੂਆ ਗਊ ਮੇਧ ਫਿਰ ਲੀਨੀ ਕ੍ਰਿਸ਼ਨ ਜੀਵਾਇ॥
ਪਿਛੋਂ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਦੇ ਬਿਨ ਮੰਤ੍ਰ ਨ ਸਕੀ ਉਨਾਇ ॥

* * * * *

ਤਿਥੋਂ ਹੋਏ ਰਾਹ ਦੁਇ ਮਿਲ ਬੈਠਣ ਖਾਣਾ ਖਾਇ ॥
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਹੁਇ ਬੰਧ ਨਿਆਰੇ ਦੋਇ ॥

* * * * *

30. ਜਿਦੋ ਜਿਦੀ ਆਪ ਵਿਚ ਹਿੰਦੂ ਤੁਰਕ ਲੜਾਇ ॥
ਉਨਾਂ ਮਾਰਿਆ ਸੂਰ ਨੋਂ ਉਨਾਂ ਮਾਰੀ ਗਾਇ ॥
ਦੁਹਾਂ ਕੀਤੀ ਹਤਿਆ ਮੁਏ ਨ ਜੀਵੇ ਫੇਰ ॥
ਦਰਗਹ ਸਚੇ ਰਬ ਦੀ ਦੁਇ ਲਹਿਨ ਸਜਾਈ ਢੇਰ ॥

31. ਨਾਨਕ ਆਖੈ ਰੁਕਨ ਦੀਨ ਲਿਖਿਆ ਵਿਚ ਕਿਤਾਬ ॥
ਗਊ ਸੂਰ ਨੂੰ ਮਾਰਿਆਂ ਲਗਨ ਬਹੁਤ ਅਜਾਬ ॥
ਗਊ ਚੌਦਵਾਂ ਰਤਨ ਹੈ ਕਾਮ ਧੇਨ ਤਿਹ ਨਾਮ ॥
ਪੂਜਨ ਸਭ ਔਤਾਰ ਤਿਹ ਕਰਕੇ ਮਾਤ ਸਮਾਨ ॥
ਖੀਰ ਜਿਨਾਂ ਦਾ ਪੀਵੀਐ ਤਿਸ ਮਾਰਿਆਂ ਬਹੁਤ ਗੁਨਾਹ ॥
ਨਾਨਕ ਆਖੈ ਰੁਕਨ ਦੀਨ ਬਹੁ ਭੁਖਿਆ ਹੋਇ ਪਨਾਹ ॥
ਸੂਰ ਬੈਰਾਹੋਂ ਉਪਜਿਆ ਤਿਸ ਪੂਜਨ ਕਰ ਅਵਤਾਰ ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਸਭ ਪੈਕੰਬਰਾਂ ਛਡਿਆ ਕਰ ਹਰਾਮ ਅਹਾਰ ॥
ਤੂਟੀਆਂ ਤੁਮ ਗਊ ਦੀਆਂ ਦੁਧ ਸਿਉਂ ਮਿਲੈ ਜੋ ਖਾਇ ॥
ਜਾ ਰਸਾਤਲ ਵਾਸ ਲੈਣ ਜੰਨ ਸਰਪ ਕੀ ਪਾਇ ॥
ਪੁਣੇ ਬਿਨਾਂ ਦੁਧ ਗਊ ਦਾ ਖਾਂਦਿਆਂ ਗਿਆ ਪਾਤਾਲ ॥
ਜੋ ਗਊ ਸੂਅਰ ਮਾਸ ਖਾਣ ਤਿਨਾ ਵਡੇ ਜੰਜਾਲ ॥

* * * * *

ਗਊ ਸੂਰ ਹਰਾਮ ਕਰ ਦੋਨੋਂ ਦੀਏ ਉਠਾਇ ।
ਇਕਨਾ ਦੁਧ ਹਲਾਲ ਹੈ ਮਾਸ ਨਾ ਪਾਕ ਕਰਾਇ ॥
32. ਚਾਰ ਕਤੇਬਾਂ ਚਾਰ ਬੇਦ ਜਗ ਮੈਂ ਪ੍ਰਗਟਾਇ ॥
ਅਰਸ਼ੋ ਸਭੇ ਉਤ੍ਰੇ ਨਾਲ ਹੁਕਮ ਖੁਦਾਇ ॥
33. ਇਕ ਰਹੇ ਇਕ ਜਾਇ ਉਠ ਤਬ ਹੀ ਚਾਲੇ ਦਾਹਿ ।
ਦੋਇ ਕਾਇਮ ਹੋ ਰਹੇ ਘੇਰਾ ਘੁੰਮਰ ਪਾਇ ॥
ਦੋਹ ਥੀਂ ਹੋਯਾ ਨਾ ਕੰਮ ਕੋ ਫਿਰ ਕੀਤਾ ਹੁਕਮ ਖੁਦਾਇ॥
ਦੋਹਾਂ ਕੇ ਉਪਰ ਤੀਸਰਾ ਨਾਨਕ ਤੂੰਹੀਂ ਜਾਇ ॥
ਬਹੁਤੇ ਗਏ ਫੁਰਕਾਨ ਲੈ ਇਕ ਕਰਨ ਦੇ ਕਾਮ ॥
ਇਕਨਾਂ ਹੋਇਆ ਤਿਨਾਂ ਤੇ * *
ਤੂੰ ਮੇਰਾ ਫਰਜਿੰਦ ਹੈ ਦੁਨੀਆਂ ਅੰਦਰ ਜਾਇ ।
ਹੋਈ ਸਭ ਬਦ ਰਾਹਿ ਹੈ ਤੂੰ ਸਿਧੀ ਰਾਹੀ ਪਾਇ ।
ਦੁਨੀਆਂ ਅੰਦਰ ਜਾਇ ਕਰ ਇਕੋ ਨਾਮ ਜਪਾਇ ।
ਧਰਮ ਚਲਾਵਹੁ ਸਚ ਦਾ ਦੇਵਹੁ ਕੂੜ ਉਠਾਇ ।
ਜੋ ਸ਼ਰਨੀ ਆਵਹਿ ਦੋਹਵਿਚਹੁ ਤਿਸਨੂੰ ਲਵੋ ਮਿਲਾਇ।
ਨਾਹਕਜੀਆਂ ਨਾ ਮਾਰੀਅਹਿਰਖਕਰਹੁ ਗਰੀਬਾਂਜਾਇ।
ਲਖ ਚਉਰਾਸੀ ਮੇਦੁਨੀ ਸਭਨਾ ਵਿਚ ਖੁਦਾਇ ।
34. ਜਬ ਹੋਯਾ ਹੁਕਮ ਖੁਦਾਇਦਾ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ ।
ਤਬ ਆਯਾ ਇਸ ਜਹਾਂਨ ਵਿਚ ਸਚੀ ਕਰ ਤਦਬੀਰ ।
ਮਿਲੀਆਂ ਆਇਤਾਂ ਦਰਗਾਹ ਥੀ ਸੂਰੇ ਹਦੀਸ ਰਸਾਲ ।

* * * * * *

ਹੋਰ ਦੂਜਾ ਨਾਹੀਂ ਦੁਨੀ ਵਿਚ ਇਕੋ ਇਕ ਖੁਦਾਇ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਨਾਨਕ ਖ਼ਲਫ਼ ਖ਼ੁਦਾਇ ਦਾ ਮੁਖ ਤੇ ਸਰ ਅਲਾਇ ।
ਸਚਾ ਰਬ ਫੁਰਮਾਨ ਲੈ ਆਯਾ ਏਸ ਜਹਾਨ ।
ਇਕੋ ਨਾਮ ਜਪਾਇੰਦਾ ਦੂਜਾ ਫਾਨੀ ਜਾਨ ।
ਕਿਤੀ ਲਖ ਪੈਕੰਬਰਾਂ ਕਿਤੇ ਲਖ ਅਉਤਾਰ ।
ਪੀਰ ਮਸ਼ਾਇਕ ਅਉਲੀਏ ਗਉਸ ਕੁਤਬ ਸਾਲਾਰ ।
ਕਾਜ਼ੀ, ਮੁਫਤੀ, ਮਉਲਵੀ, ਮੁਲਾਂ, ਸਦਰ ਉਲਮਾਇ ।
ਪਾਂਧੇ, ਮਿਸਰ, ਜੋਤਕੀ ਸਭ ਪੜ ਲਿਖ ਥੀਏ ਫਨਾਹਿ ।
ਗੁਜ਼ਰੇ ਨੂਰ ਸਲਵਾਤ ਕਰ ਹਾਜ਼ਰ ਹੋਇ ਤਿਸ ਮਾਨ ।
ਹਾਜ਼ਰ ਨਾਜ਼ਰ ਇਕ ਰਬ ਵਿਚ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ।
ਸਚਾ ਫਿਰਕਾ ਸਾਜਿਆ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ ।
ਜੋ ਆਵੇ ਸਚੇ ਮਜ਼ਹਬ ਵਿਚ ਸੋ ਕਦੇ ਨ ਹੋਗ ਜ਼ਹੀਰ ।

35. ਮੈਂ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ।
ਪੰਥ ਪ੍ਰਚੁਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ।
ਜਾਹਿ ਤਹਾਂ ਤੈ ਧਰਮ ਚਲਾਇ ।
ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ॥

36. ਠਾਢ ਭਯੋ ਮੈਂ ਜੋਰਿ ਕਰਿ ਬਚਨ ਕਹਾ ਸਿਰ ਨਿਆਇ ।
ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈਂ ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ ।

37. ਜਿਮ ਤਿਨ ਕਹੀ ਇਨੈ ਤਿਮ ਕਹਿਹੌਂ ।
ਔਰ ਕਿਸੂ ਤੇ ਬੈਰ ਨ ਗਹਿ ਹੌਂ ।

38. ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋਂ ਆਏ ।
ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ।
"ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ ।
ਦੁਸ਼ਟ ਦੋਖੀਅਨ ਪਕਰ ਪਛਾਰੋ ।"
ਇਹੈ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ।
ਸਮਝਿ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ।
ਧਰਮ ਚਲਾਵਨ, ਸੰਤ ਉਬਾਰਨ ।
ਦੁਸ਼ਟ ਸਭਿਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥

39. ਜੇ ਹਮਕੋ ਪਰਮੇਸ਼ਰ ਉਚਰ ਹੁ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਤੇ ਸਭਿ ਨਰਕ ਕੁੰਡ ਮਹਿੰਪਰਿਹੈ ।
ਮੋਕਉ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ ।
ਯਾਂ ਮੈਂ ਭੇਦ ਨ ਰੰਚ ਪਛਾਨੋ ।
ਮੈਂ ਹੋਂ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ।
ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥

40. ਜਬ ਜਬ ਹੋਤ ਅਰਿਸ਼ਟ ਅਪਾਰਾ ।
ਤਬ ਤਬ ਦੇਹ ਧਰਤ ਅਵਤਾਰਾ ।

41. ਆਖੇ ਨਾਨਕ ਸ਼ਾਹ ਸਚ ਸੁਨਹੋ ਬਹਾਵਦ ਪੀਰ ॥
ਅਵਤਾਰ ਪੈਕੰਬਰ ਜਿਤਨੇ ਵਿਚ ਦਰਗਹ ਬਹੁਤ ਸ਼ਹੀਰ ॥
ਉਮਤ ਕਰੇ ਅਸ਼ਾਬ ਬਹੋ ਪੈਕੰਬਰ ਏ ਸਿਰ ਭਾਰ ॥
ਬਹੁ ਹਿੰਦੂ ਪਾਪ ਕਮਾਂਵਦੇ ਸਦ ਪੂਛੀਅਨ ਅਵਤਾਰ ॥

* * * * * *

ਦਰਗਹ ਅੰਦਰ ਡਿਠ ਮੈ ਪਾਂਦੇ ਬਹੁਤ ਸਜਾਇ ॥

42. ਲੰਗਰ ਏਕ ਖੁਦਾਇ ਦਾ ਦੂਸਰ ਲੰਗਰ ਨਾਹੀ ।
ਦੂਸਰੋ ਲੰਗਰ ਨਾ ਚਲੇ ਜਗ ਥਿਰ ਨ ਰਹਾਈ ॥

* * * * * *

ਦਾਤਾ ਆਪ ਰਹੀਮ ਹੈ ਖਲਕ ਸਭ ਖੇਲੇ ॥
ਦੇਵਨ ਕੋ ਆਪੈ ਧਨੀ ਸਗਲਿਆ ਪ੍ਰਿਤ ਪਾਲੈ ॥
ਜੀਉ ਪ੍ਰਾਨ ਤਨ ਧਨ ਦੀਏ ਦੀਨੇ ਰਸ ਭੋਗ ॥
ਆਪੇ ਕਛੁ ਨ ਹੋਵਈ ਪ੍ਰਭ ਕੀਏ ਸੰਜੋਗ ॥
ਸਭਨ ਕੇ ਸਿਰ ਏਕ ਹੈ ਜਿਧ ਸਾਧ ਬੀਚਾਰੇ ॥
ਨਾਨਕ ਮੰਗਤਾ ਸਭ ਕੋ ਇਕਾ ਦਾਤਾ ਸਿਰਜਨ ਹਾਰੇ ॥

43. ਐਨਾ ਦੀਆ ਏਕ ਖੁਦਾਇ ।
ਜਿਸਕਾ ਦੀਆ ਸਭ ਕੋਈ ਖਾਇ ।
ਤਿਸ ਕੋ ਛਾਡ ਅਵਰ ਸੋ ਮਾਂਗੈ ।
ਤਿਨ ਆਪਨੀਸਗਲੀ ਪਤ ਹਾਰੀ ।
ਸ਼ਾਹ ਪਾਤਸ਼ਾਹ ਸਭ ਤਿਸਕੇ ਕੀਏ ।
ਤਿਸ ਕੇ ਸਾਥ ਨਾ ਕੋਈ ਰਲੀਏ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਮਾਨੁਖ ਕੀ ਜੋ ਲੇਵੈ ਓਟ ।
ਦੀਨ ਦੁਨੀਆ ਹੈ ਤਾਂਕੋ ਤੋਟ ।
ਕੈਹ ਨਾਨਕ ਸੁਨ ਬਾਬਰ ਮੀਰ ।
ਤੁਝ ਤੇ ਮਾਂਗੈ ਸੋ ਅਹਮਕ ਫਕੀਰ ॥

44. ਸਿਖ ਸੰਗਤ ਸਬ ਸੰਗ ਲੈ ਚੌਕੇ ਮੈਹ ਆਵੈ ।
ਆਸ਼੍ਰਮ ਬਰਨ ਬਿਚਾਰ ਨੈਹ ਇਕ ਪੰਗਤ ਬੈਸੇ ।
ਸੁੰਦਰ ਬਿਸਦਮਰਾਲ ਸਬ ਇਕ ਸਮ ਹੈ ਜੈਸੇ ॥

44. (A) ਅਬ ਰਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ।
ਸਿਖਜ ਉਬਾਰਿ ਅਸਿਖਜ ਸੰਘਰੋ ।
ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ।
ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣਘਾਤਾ ॥

45. ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਣੀ ਪਰੇ ।
ਤਿਨਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ।
ਪੁਰਖ ਜਵਨ ਪਗੁ ਪਰੇ ਤਿਹਾਰੇ ।
ਤਿਨਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ ॥

46. ਹਮਰੇ ਦੁਸ਼ਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ।
ਆਪ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ।
ਸੁਖੀ ਵਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ।
ਸੇਵਕ ਸਿਖ ਸਭੈ ਕਰਤਾਰਾ ।
ਮੋ ਰਛਾ ਨਿਜ ਕਰਦੈ ਕਰੀਐ ।
ਸਭ ਬੈਰਿਨ ਕੋ ਆਜ ਸੰਘਰੀਐ ।
ਪੂਰਨ ਹੋਏ ਹਮਾਰੀ ਆਸਾ ।
ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ।
ਤੁਮੈ ਛਾਡ ਕੋਈਅਵਰ ਨ ਧਿਆਊਂ ।
ਜੋ ਬਰ ਚਾਹੌਂ ਸੋ ਤੁਮਤੇ ਪਾਊਂ ।
ਸੇਵਕ ਸਿਖ ਹਮਾਰੇ ਤਾਰਿਅਹਿ ।
ਦੁਨਿ ਚੁਨਿਸਤ੍ਰੂਹਮਾਰੇ ਮਾਰਿਅਹਿ॥

* * * * * *

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਰਾਖ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨ ਹਾਰੇ।
ਸਾਹਿਬ ਸੰਤ ਸਹਾਏ ਪਿਆਰੇ।
ਦੀਨ ਬੰਧੁ ! ਦੁਸ਼ਟਨ ਕੇ ਹੰਤਾ।
ਤੁਮਹੋ ਪੁਰੀ ਰਤ੍ਰ ਦਸ ਕੰਤਾ ॥

47. ਜਾਂਕੋ ਛੂਟ ਗਯੋ ਭ੍ਰਮ ਉਰਕਾ।
ਤਿਹ ਆਗੈ ਹਿੰਦੂ ਕਿਆ ਤੁਰਕਾ ॥

48. ਆਦ ਪੁਰਖ ਜਿਨ ਏਕ ਪਛਾਨਾ।
ਦੁਤੀਆ ਭਾਵ ਨਾ ਮਨ ਮੈ ਆਨਾ।

49. ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ,
ਕਰਮ ਨਾਮ ਬਰਣਤ ਸੁਮਤ ॥

50. ਪ੍ਰਿਥਮ ਕਾਲ ਸਭ ਜਗ ਕੋ ਤਾਤਾ ॥
ਤਾਂਤੇ ਭਯੋ ਤੇਜ ਬਿਖਯਾਤਾ ॥
ਸੋਈ 'ਭਵਾਨੀ' ਨਾਮ ਕਹਾਈ ॥
ਜਿਨ ਸਗਰੀ ਯਹਿ ਸ੍ਰਿਸ਼ਟ ਉਪਾਈ ॥

51. ਦੂਜਾ ਕਾਹੇ ਸਿਮਰੀਐ ਜੰਮੈ ਤੇ ਮਰਜਾਇ ॥
ਏਕੋ ਸਿਮਰੋ ਨਾਨਕਾ ਜਲ ਥਲ ਰਿਹਾ ਸਮਾਇ ॥
ਜੋ ਉਪਜੈ ਸੋ ਖਪੈ ॥

52. ਜਾਲ ਬੰਧੇਸਭਹੀ ਮ੍ਰਿਤੁਕੇ ਕੋਉ ਰਾਮਰਸੂਲ ਨ ਬਾਚਨਪਾਯੇ।
ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਧਰਾਧਰ ਭੂਤ ਭਵਿਖ ਉਪਾਯਮਿਟਾਯੇ ॥
ਅੰਤ ਮਰੇ ਪਛਤਾਯ ਪ੍ਰਿਥੀ ਪਰ ਜੇ ਜਗ ਮੈ ਅਵਤਾਰ ਕਹਾਯੇ॥
ਰੇਮਨਲੈਲ!ਇਕੇਲਹੀਕਾਲਕੇ ਲਾਗਤਕਾਹਿਨਪਾਂਯਨਧਾਯੇ?

53. ਜੌ ਕਹੋ ਰਾਮ ਅਜੋਨਿ ਅਜੈ ਅਤਿ ਕਾਹਿ ਕੋ ਕੌਸਲ ਕੁਖ ਜਯੋ ਜੂ ?
ਕਾਲਹੂੰ ਕਾਨ੍ਹ ਕਹੈਂ ਜਿਹ ਕੋ, ਕਿਹ ਕਾਰਣ ਕਾਲ ਤੇ ਦੀਨ ਭਯੋ ਜੂ ?
ਸੰਤ ਸਰੂਪ ਬਿਬੈਰ ਕਹਾਯ, ਸੋ ਕਿਜੋਂ ਪਥ ਕੌ ਰਥ ਹਾਂਕ ਧਯੋ ਜੂ ?
ਤਾਂ ਹੀ ਕੋ ਮਾਨ ਪ੍ਰਭੂ ਕਰਕੈ ਜਿਹ ਕੋ ਕੋਉ ਭੇਦ ਨ ਲੇ ਨ

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਲਯੋ ਜੂ।

54. ਕਯੋਂ ਕਹੁ ਕ੍ਰਿਸਨ ਕ੍ਰਿਪਾ ਨਿਧਿ ਹੈ, ਕਿਹ ਕਾਜਤੇ ਬੱਧਕ ਬਾਨ ਲਗਾਯੋ ?
ਔਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੋ, ਕਿਹ ਤੇ ਅਪਨੋ ਕੁਲ ਨਾਸ ਕਰਾਯੋ ?
ਆਦਿ ਅਜੋਨਿ ਕਹਾਯ, ਕਹੋ ! ਕਿਮ ਦੇਵਕਿ ਕੇ ਜਠਰੰਤਰ ਆਯੋ ?
ਤਾਤ ਨ ਮਾਤ ਕਹੈਂ ਜਿਹ ਕੋ ਤਿਹ ਕਯੋ ਬਸੁਦੇਵਹਿ ਬਾਪ ਕਹਾਯੋ ?

55. ਕਹਾ ਭਇਓ ਜੌ ਅਤਿ ਹਿਤ ਚਿਤ ਕਰ ਬਹੁ ਬਿਧਿ ਸਿਲਾ ਪੁਜਾਈ ?
ਪਾਨ ਥਕੇ ਪਾਹਿਨ ਕਰ ਪਰਸਤ ਕਛੁ ਕਰ ਸਿਧ ਨ ਆਈ।
ਅਛਤ ਧੂਪ ਦੀਪ ਅਰਪਤ ਹੈਂ ਪਾਂਹਨ ਕਛੂ ਨ ਖੈ ਹੈ।
ਤਾ ਮੇ ਕਹਾਂ ਸਿਧ ਹੈ, ਰੇ ਜੜ੍ਹ ! ਤੋਹਿ ਕਛੂ ਬਰ ਦੈ ਹੈ ?
ਜੌ ਜੀਅ ਹੋਤ ਦੇਤ ਕਛੂ ਤੁਹਿ ਮਨ ਬਚ ਕਰਮ ਬਿਚਾਰ।
ਕੇਵਲ ਏਕ ਸ਼ਰਣਿ ਸਵਾਮੀ ਬਿਨ ਯੌ ਨਹਿੰ ਕਤਹਿ ਉਧਾਰ।

56. ਕਾਹੇ ਕੋ ਪੂਜਤ ਪਾਂਹਨ ਕਉ ? ਕਛੁ ਪਾਂਹਨ ਮੈ ਪਰਮੇਸਰ ਨਾਹੀਂ।
ਤਾਹੀਂ ਕੋ ਪੂਜ ਪ੍ਰਭੂ ਕਰਕੈ ਜਿਹ ਪੂਜਤ ਹੀ ਅਘ ਓਘ ਮਿਟਾਹੀਂ।
ਆਧਿ ਬਿਆਧਿ ਕੇ ਬੰਧਨ ਜੇਤਕ ਨਾਮ ਕੇ ਲੇਤ ਸਭੈ ਛੁਟ ਜਾਹੀਂ।
ਤਾਹੀ ਕੋ ਧਿਆਨ ਪ੍ਰਮਾਨ ਸਦਾ, ਯਹਿ ਫੋਕਟ ਧਰਮ ਕਰੇ ਫਲੁ ਨਾਹੀ।

57. ਫੋਕਟ ਧਰਮ ਭਯੋ ਫਲ ਹੀਨ ਜੁ ਪੂਜ ਸਿਲਾ ਜੁਗ ਕੋਟਿ ਗਵਾਈ।
ਸਿਧਿ ਕਹਾਂ ਸਿਲਕੇ ਪਰਸੇ ? ਬਲ ਬ੍ਰਿਧ ਘਟੀ ਨਵ ਨਿਧਿ ਨ ਪਾਈ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਆਜਹੀਆਜ ਸਮੋ ਜੁ ਬਿਤਿਯੋ, ਨਹਿੰ ਕਾਜ ਸਰਯੋ ਕਛੁ ਲਾਜ ਨ ਆਈ।
ਸ੍ਰੀ ਭਗਵੰਤ ਭਜਯੋ ਨ, ਅਰੇ ਜੜ੍ਹ! ਐਸੇ ਹੀ ਐਸ ਸੁ ਬੈਸ ਗਵਾਈ।

58. ਜੋ ਜੁਗ ਤੈਂ ਕਰਿਹੈਂ ਤਪਸਾ, ਕਛੁ ਤੋਹਿ ਪ੍ਰਸੰਨ ਨ ਪਾਂਹਨਕੈਹੈ।
ਹਾਥ ਉਠਾਯ ਭਲੀ ਬਿਧਿ ਸੋਂ, ਜੜ੍ਹ! ਤੋਹਿ ਕਛੁ ਬਰਦਾਨ ਨ ਦੈਹੈ।
ਕੌਨ ਭਰੋਸ ਭਯਾ ਇਹਕੋ? ਕਹੁ, ਭੀਰ ਪਰੀ ਨਹਿੰ ਆਨ ਬਚੈਹੈ।
ਜਾਨੁ ਰੇ ਜਾਨ! ਅਜਾਨ ਹਠੀ! ਇਹ ਫੋਕਟ ਧਰਮ ਸੁ ਭਰਮ ਗਵੈਹੈ।

59. ਬੇਦ ਕਤੇਬ ਪੜ੍ਹੇ ਬਹੁਤੇ ਦਿਨ ਭੇਦ ਕਛੁ ਤਿਨਕੋ ਨਹਿੰ ਪਾਯੋ।
ਪੂਜਤ ਠੌਰ ਅਨੇਕ ਫਿਰਯੋ, ਪਰ ਏਕ ਕਬੈ ਹਿਯ ਮੈ ਨ ਬਸਾਇਯੋ।
ਪਾਂਹਨ ਕੋ ਅਸਥਾਲਯ ਕੋ ਸਿਰ ਨਿਯਾਤ ਫਿਰਿਓ ਕਛੁ ਹਾਥ ਨ ਆਇਓ।
ਰੇ ਮਨ ਮੂੜ੍ਹ! ਅਗੂੜ੍ਹ ਪ੍ਰਭੂ ਭਜ, ਆਪਨ ਹੂੜ ਕਹਾਂ ਉਰਝਾਯੋ॥

60. ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ।
ਸੂਰਜ ਏਕੋ ਰੁਤਿ ਅਨੇਕ॥
ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ।

61. ਸਭਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ।
ਤਿਸਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ।

62. ਆਪ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ।
ਬਰਣਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ।

63. ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ।
ਤਿਸ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ।

64. see No. 49.

65. ਲਿਖਿਆ ਧੁਰ ਦਰਗਾਹ ਦੇ ਇਕੋ ਪਾਕ ਖੁਦਾਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਦੋਇਮੁ ਹੋਆ ਨ ਹੋਇਗਾ ਜੋ ਹੋਇਆਥੀਆ ਫਨਾਹਿ।

66. ਇਕੋ ਇਕ ਖੁਦਾਇ ਹੈ ਜਿਸਦਾ ਮਾਇ ਨ ਥਾਪ।

67. ਲਿਖਿਆ ਦਰ ਖੁਦਾਇ ਦੇ ਹਿਕਸ ਬਾਝ ਨ ਕੋਇ।
ਦੂਜੀ ਕੁਦਰਤਿ ਸਾਜ ਕੈ ਰੰਗ ਦਿਖਾਇ ਦੋਇ।

68. ਜਿਤ ਦਰ ਲਖ ਮਹੰਮਦਾ ਲਖ ਬ੍ਰਹਮੇ ਬਿਸ਼ਨ ਮਹੇਸ਼।
ਲਖ ਲਖ ਰਾਮ ਵਡੀਰੀਐ ਲਖ ਰਾਹੀਂ ਲਖ ਵੇਸ।
ਲਖ ਲਖ ਓਥੈ ਜਤੀ ਹੈਂ ਸਤੀਅਹੁ ਤੇ ਸੰਨਿਆਸ।
ਲਖ ਲਖ ਓਥੈ ਗੋਰਖਾ ਲਖ ਨਾਥਾਂ ਲਖ ਨਾਥ।
ਲਖ ਲਖ ਓਥੈ ਆਸਨਾਂ ਗੁਰ ਚੇਲੇ ਰਹਿਰਾਸ।
ਲਖ ਲਖ ਦੇਵੀ ਦੇਵਤੇ ਦਾਨੋ ਲਖ ਨਿਵਾਸ।
ਲਖ ਪੀਰਪੈਕੰਬਰ ਔਲੀਏ ਲਖ ਕਾਜ਼ੀਮੁਲਾਂ ਸੇਖ।

* * * * * *

ਸਿਰ ਨਾਥਾਂ ਕੇ ਏਕ ਨਾਥ ਸਤਿਨਾਮ ਕਰਤਾਰੁ।
ਨਾਨਕ ਤਾਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਬੇਅੰਤ ਬੇਸ਼ੁਮਾਰ।

69. ਕਿਤੇ ਕ੍ਰਿਸ਼ਨ ਸੇ ਕੀਟ ਕੋਟੈਂ ਉਪਾਇ।
ਉਸਾਰੇ ਗੜ੍ਹ ਫੇਰ ਮੇਟੇ ਬਣਾਇ।

70. ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ।
ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ।

71. ਪੁਛਿ ਨ ਸਾਜੈ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ।
ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੂ ਕਰੇਇ।

72. ਅਲਖ, ਅਪਾਰ, ਅਗੰਮ, ਅਗੋਚਰਿ, ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ।
ਜਾਤਿ, ਅਜਾਤਿ, ਅਜੋਨੀਸੰਭਉ, ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ॥੧॥
ਸਾਚੇ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥
ਨਾ ਤਿਸੁ ਰੂਪੁ, ਵਰਨੁ, ਨਹੀ ਰੇਖਿਆ ਸਾਦੈ ਸਬਦਿ ਨੀਸਾਣੁ॥
॥ ੧ ॥ ਰਹਾਉ॥
ਨਾ ਤਿਸੁ ਮਾਤ, ਪਿਤਾ, ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ।
ਅਕੁਲ, ਨਿਰੰਜਨ, ਅਪਰ ਪਰੰਪਰੁ, ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ॥੨॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਘਟਘਟਅੰਤਰਿ ਬ੍ਰਹਮੁਲੁ ਕਾਇਆ,ਘਟਿ ਘਟਿ ਜੋਤਿਸਬਾਈ।

73. ਤਿਸਕਾ ਸ਼ੀਕ ਕੋ ਨਹੀ ਨਾ ਕੋ ਕੰਟਕ ਵੇਰਾਈ ।
ਨਿਹਚਲ ਰਾਜ ਹੈ ਸਦਾ ਤਿਸ ਕੇਰਾ ਨਾ ਆਵੈ ਨਾ ਜਾਈ।

74. ਵੁੰਡਸ ਚੌਦਾ ਤਬਕ ਫਿਰ ਸੂਰਤਿ ਨਾਹਿ ਖੁਦਾਇ ।
ਸੁਨਸ ਅਵਾਜ਼ਾ ਜਰਸਦਾ ਗ਼ੈਬੀ ਪ੍ਰਦੇ ਮਾਹਿ ।
ਪ੍ਰਦੇ ਅੰਦਰ ਨੂਰ ਹੈ ਬਿਅੰਤ ਅਫਤਾਬ ਮਹਤਾਬ।
ਨਾਹਿ ਨਮੂਨਾ ਰਬ ਦਾ ਨਾਹੀਂ ਜ਼ਾਤ ਸਫਾਤ।
ਵਾਹਿਦ ਲਾ ਸ਼ੀਕ ਹੈ ਪੰਜ ਤਨ ਪਾਕ ਖੁਦਾਇ।
ਨਾਹਿ ਨਮੂਨਾ ਜਿਸਦਾ ਬੇ ਚੁਗੁਨ ਕਹਾਇ ।

75. ਸੱਭਾ ਕੁਦਰਤ ਰਬ ਦੀ ਅਰਬਾ ਨਾਸਰ ਮਾਹਿ।
ਅਰਬਾ ਨਾਸਰੋ ਬਾਹਰਾ ਇਕੋ ਆਪ ਅਲਾਹਿ।

76. ਅਗਮ,ਅਗੋਚਰ,ਅਲਖ ਹੈ ਰੂਪ ਨ ਲਖਿਆ ਜਾਇ।
ਜੋਤ ਕਹੀ ਦੀਦਾਰ ਦੀ ਆਖੇ ਕੋਈ ਅਲਾਇ ।

77. ਲਖ ਮਹਿਤਾਬ ਚਰਾਗ ਹੋਇ ਆਫਤਾਬ ਮਸ਼ਾਲਾ।
ਕਈ ਕਰੋੜੀ ਰਖੀਅਨ ਰੋਸ਼ਨਾਈ ਸ਼ਾਲਾ।
ਰਬ ਨ ਕਿਨੀ ਦੇਖਿਆ ਕਵਿਹਾ ਕੁਦਰਤ ਕਮਾਲਾ।
ਨੂਰ ਮਹਲੋਂ ਨਜਰ ਪਾਇ ਚਾਨਣ ਦੀ ਝਾਲਾ।

78. ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ।
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ

79. ਲਖ ਲਖ ਧਰਤੀ ਆਕਾਸ ਹੈਂ ਪੁਰੀਆ ਲਾਖ ਅਨੰਤ।
ਲਖ ਲਖ ਕੂਰਮ ਮਛਿ ਕਛਿ ਲਖ ਲਖ ਭਏ ਬੈਰਾਹ।
ਲਖ ਲਖ ਉਥੈ ਨਾਰ ਮਿੰਘ ਬਾਵਨ ਲਖ ਅਲਾਹ।
ਰਾਮ ਕ੍ਰਿਸ਼ਨ ਅਗਿਨਤ ਹੈਂ ਬੋਧ ਕਲੰਕੀ ਲਖ।
ਆਵਣ ਜਾਣਾ ਹੁਕਮ ਵਿਚ ਕਰਤੇ ਆਂਖ ਫਰਕ।

80. ਅਲਾਹ ਵਾਲੀ ਦਰਗਾਹ ਦਾ ਅੰਤ ਨ ਪਾਰਾਵਾਰ।
ਕਈ ਅਸੰਖਾ ਤਬਕ ਕਰ ਬੇਅੰਤ ਬੇਸ਼ੁਮਾਰ।
ਹਿਕਸੇ ਹਿਕਸੇ ਤਬਕ ਵਿਚ ਕਈ ਅਸੰਖ ਔਤਾਰ।
ਕਈ ਮੁਹਮਦ ਮੁਸਤਫਾ ਕਛੁ ਅੰਤ ਨ ਪਾਰਾਵਾਰ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

81. ਆਪੇ ਕੁਦਰਤ ਸਾਜਕੇ ਦੇਖੇ ਥਾਪਿਓ ਥਾਪ।
ਹਥ ਨਹੀ ਕਿਛ ਕਿਸੇ ਦੇ ਜੋ ਕੁਛ ਕਰੇ ਸੋ ਆਪ।
82. ਸਭਨੀ ਖੰਡੀ ਵਰਤਦਾ ਵਾਹਿਦ ਆਪ ਅਲਾਹਿ।
ਤਮਾ ਨ ਰਖੇ ਕਿਸੇ ਦਾ ਸਚਾ ਬੇਪਰਵਾਹਿ।
83. ਆਕਾਸਾਂ ਆਕਾਸ ਲਖ ਪਾਤਾਲਾਂ ਪਾਤਾਲ।
ਸਭਨਾਂ ਦੇ ਸਿਰ ਇਕ ਰਬ ਸਭ ਦੀ ਕਰੇ ਸੰਭਾਲ।
84. ਭਗਤ ਫਕੀਰ ਦੀਵਾਨ ਹੈਨ ਪੇਸ਼ ਪ੍ਰਵਰਦਿਗਾਰਾ।
ਸਿਕਦਾਰ ਅਤੇ ਕਰੋੜੀਏ ਪੀਰ ਬਜੁਰਗਵਾਰਾ।
ਨਵੀ ਸੰਦੇ ਫਰੇਸ਼ਤੇ ਖਾਸੋਂ ਫੋਤੇਦਾਰਾ।
ਅਹਦੀਆ ਅਜ਼ਰਾਈਲ ਹੈ ਬੰਨ ਆਨਨਹਾਰਾ।
ਬੇਮਹਰਮ ਮਵਾਸੀਆ ਤੋੜ ਕਰਨ ਖੁਆਰਾ।
85. ਬਾਰਹ ਬੁਰਜ ਅਸਮਾਨ ਵਿਚ ਨਾਲ ਸਤਾਰੇ ਸਤ।
ਪੰਦਰਾਂ ਥਿਤ ਮਹੂਰਤਾਂ ਹੋਰ ਸਤਾਈ ਨਿਖਤ।
ਭਦਰਾਂ ਪੰਜ ਕਿ ਜੋਗਨੀ ਚਸੇ ਪਲ ਬੀਚਾਰ।
ਏਹ ਰਬਾਨੀ ਲੋਹ ਹੈ ਲਿਖੇ ਖੁਦ ਕਰਤਾਰ।
ਜਿਉਂ ਸੂਰਜ ਬਾਰਹ ਬੁਰਜ ਵਿਚ ਤਿਉਂ ਇਕੋ ਇਕ ਖੁਦਾਇ।
ਦੂਸਰ ਹੋਯਾ ਨ ਹੋਇਗਾ ਮਨ ਵਿਚ ਦੇਖ ਲਗਾਇ।
ਚੰਗਾ ਮੰਦਾ ਲੇਖ ਸਭ ਨਉਂਗਰਹ ਵਿਚ ਹੋਇ।
ਨਉਂਗਰਹ ਬਾਰਹ ਬੁਰਜ ਵਿਚ ਇਕੋ ਸਚਾ ਸੋਇ।
ਗਲਾਂ ਹੋਰ ਸ਼ੈਤਾਨ ਦੀ ਵਰਤਨ ਕੋ ਸੰਸਾਰ।
ਬਾਦ ਬਿਖਾਦੀ ਝਗੜੇ ਜੰਮਨੇ ਤੇ ਸੰਘਾਰ।
ਸਿਰ ਸਿਰ ਲੇਖ ਅਲੇਖ ਦਾ ਉੱਤਮ ਮੱਧਮ ਜਾਨ।
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਮਸਤਕ ਭਏ ਨਿਸ਼ਾਨ।
ਫਿਰੇ ਚਕਰ ਸਿਰ ਉਪਰੇ ਰੈਨ ਦਿਵਸ ਕੇ ਮਾਹਿ।
ਕਾਰਜ ਸਭ ਸੰਸਾਰ ਦੇ ਹੁਕਮੇ ਵਿਚ ਹਵਾਇ।
ਕਲਾ ਰਖੀ ਅਸਮਾਨ ਵਿਚ ਚਾਰੇ ਤਤ ਪਤਾਲ।
ਜਿਉਂ ਜਿਉਂ ਕਲਾ ਫਰਾਈਐ ਤਿਉਂ ਤਿਉਂ ਫਿਰੇ ਸੰਸਾਰ।
86. ਧਧੇ ਧਾਰਿ ਕਲਾ ਜਿਨ ਛੋੜੀ ਹਰਿਚੀਜੀ ਜਿਨ ਰੰਗ ਕੀਆ

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਤਿਸਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀਕਰਮੀ ਹੁਕਮ ਪਇਆ।

87. ਬੰਧਨਿ ਜਾਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ ਹੁਕਮੁ ਪਇਆ ॥

88. ਤਿਸਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮ ਪਇਆ ॥

89. ਸਭੁ ਆਪੇ ਤੁਧੁ ਉਪਾਇਕੈ ਆਪਿ ਕਾਰੈ ਲਾਈ ॥

90. ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲ ਗੁਰੂ ਕਰਤਾਰੁ ॥

91. ਗੌਸ, ਕੁਤਬ ਔਲੀਏ ਦੁਨੀਆਂ ਵਿਚੁ ਆਇ ॥
ਪੈਕੰਬਰ ਇਕ ਲਖ ਅਸੀ ਹਜ਼ਾਰ ਰਬ ਆਪ ਬਨਾਇ॥
ਬਹੁਤ ਜਮਾਤੀਂ ਜੋੜੀਆਂ ਬਹੁ ਪੰਥ ਚਲਾਇ ॥
ਸੇਵਨ ਸਭੇ ਰਬ ਨੂੰ ਅਲਾ ਸਬਾਇ ॥
ਵਾਰੀ ਆਪੋ ਆਪਣੀ ਵਾਜੇ ਗਏ ਵਜਾਇ ॥

ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮਃ ੧ ॥

92. ਜੇ ਤੂੰ ਤਾਰੂ ਪਾਣਿ ਤਾਹੂ ਪੁਛੁ ਤਿੜੰਨ ਕਲ ॥
ਤਾਹੂ ਖਰੇ ਸੁਜਾਣ ਵੰਞਾ ਏਨੀ ਕਪਰੀ ॥ ੩ ॥
ਝੜ ਝਖੜ ਓਹਾੜ ਲੈਹਰੀ ਵਹਨਿ ਲਖੇਸਰੀ ॥
ਸਤਿਗੁਰ ਸਿਉ ਆਲਾਇ ਬੇੜੇ ਡੁਬਣਿ ਨਾਹਿ ਭਉ॥੪॥

93. ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥
ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹੁ ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

94. ਜੈਸੀ ਚਿਨੰਗ ਅੰਗਾਰ ਦੀ ਵਣ ਖੰਡ ਸਕਲ ਜਲਾਇ ॥
ਰੰਚਕ ਸਿਮਰਨ ਪ੍ਰਭੂ ਕੈ ਕੋਟ ਪਾਪ ਜਲ ਜਾਇ ॥

95. ਕੋਟ ਕੋਟੰਤਰ ਪਾਪਾਂ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੋਵੈ ॥

96. ਲਬ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿਸਮਾਣੀ॥
ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ ਇਆਣੀ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

97. ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥ * * *

ਸਹੁ ਕਹੈ ਸੁ ਕੀਜੈ ਤਨੁ ਮਨੁ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ।

* * * *

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ।

ਵਾਰ ਮਾਝ ਕੀ ਮਃ ੨

98. ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ।
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥

ਵਾਰ ਮਾਝ ਕੀ ਮਃ ੨

99. ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੇ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥

100. ਸਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ।
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

101. ਨਾਨਕ ਜੀਵਤਿਆਂ ਮਰੁ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥
ਵਾਜੇ ਬਾਝੋਂ ਸਿੰਗੀ ਵਾਜੈ ਤਉ ਨਿਰ ਭੌ ਪਦੁ ਪਾਈਐ ॥

102. ਝਿੰਮਿ ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ।

ਆਸਾ ਮਃ ੧

103. ਕਰੇ ਵਖਿਆਣੁ ਜਾਣੈ ਜੇ ਕੋਈ। ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸੋਈ ॥
੧ ਰਹਾਉ॥ ਜਿਨ ਪੀਆ ਸੇ ਮਸਤ ਭਏ ਹੋ ਟੂਟੇ ਬੰਧਨ ਫਾਹੇ।
ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਭੀਤਰਿ ਤਾ ਛੋਡੇ ਮਾਇਆ ਕੇ ਲਾਹੇ।

ਰਾਗ ਮਾਰੂ ਮਃ ੧

104. ਨਿਸਿ ਦਾਮਨਿ ਜਿਉ ਚਮਕਿ ਚੰਦਾਇਣੁ ਦੇਖੈ।
ਅਹਿਨਿਸ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪੇਖੈ ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

105. ਪੂਰਨ ਜੋਤਿ ਸਗੈ ਘਟ ਮੈ
ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥
106. ਜਿਨਿ ਚਾਖਿਆ ਸੋਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੂੰਗੇ ਮਠਿਆਈ।
107. ਨਿਰ ਆਕਾਰ ਨਿਰ ਲਿਪਤੁ ਤੂ ਦੇਹੀ ਸਾਨ ਅਕਾਰ ॥
ਆਪਾ ਦੇਹੀ ਮਾਨੁ ਮਤਿ ਜਿਹੀ ਗਿਯਾਨ ਬਤੁ ਸਾਰ ॥
ਸਸਤ੍ਰ ਛੇਦੈ ਸਕੈ ਨਹੀ ਪਾਵਕ ਸਕੈ ਨ ਜਾਰ।
ਮਰੈ ਮਿਟੈ ਸੋ ਤੂੰ ਨਹੀਂ ਗੁਰ ਮਿਲ ਭੇਦ ਨਿਹਾਰ।
ਜਲੈ ਕਟੈ ਕਾਂਯਾਂ ਜਿਹੀ ਬਨੈ ਮਿਟੈ ਫਿਰੁ ਹੋਇ।
ਜੀ ਅਬਿਨਾਸ਼ੀ ਨਿਤ ਹੈ ਜਾਣੈ ਬਿਰਲਾ ਕੋਇ।
108. ਬਾਦਿ ਪੈਵੰਦ ਖੁਦਾਇ ਨਾਲ ਖਾਸਾ ਯਾਰ ਕਹਾਇ ॥
ਆਤਿਸ਼ ਕੁਵਤ ਬਾਦ ਦੀ ਬਿਨ ਬਾਦ ਨਾ ਆਤਿਸ਼ ਹੋਇ ॥
ਆਬੀ ਕੁਵਤ ਨਾਰ ਦੀ ਬਿਨ ਨਾਰ ਨਾ ਆਬੀ ਹੋਇ ॥
ਖਾਕੀ ਕੁਵਤ ਆਬ ਦੀ ਬਿਨ ਆਬ ਨਾ ਹੋਵੈ ਖਾਕ ॥
ਜਿਚਰ ਪੰਜ ਨਾ ਮਿਲਨੀ ਹੋਇ ਨ ਪੰਜ ਤਨ ਪਾਕ ॥
109. ਕਾਇਮ ਚਾਰੋਂ ਰੂਹ ਹੈਨ ਚਾਰੋਂ ਜੁਸੇ ਸਾਥ।
ਪੰਜਵੀਂ ਕੁਦਰਤ ਰਬਦੀ ਮਿਲ ਹੋਇ ਪੰਜ ਤਨ ਪਾਕ।
ਅਵਲ ਬਾਦੀ ਰੂਹ ਹੈ ਨਾਮ ਫਰਿਸ਼ਤਾ ਜਾਨ।
ਦੂਜੀ ਆਤਿਸ਼ ਰੂਹ ਹੈ ਜਿਨ ਕਹਾਇ ਨਾਮ।
ਆਬੀ ਤੀਜਾ ਰੂਹ ਹੈ ਮਾਨੋਂ ਸੂਰਤ ਦੇਉ।
ਖਾਕੀ ਚਉਥਾ ਰੂਹ ਹੈ ਭਯਾ ਖਵੀਸ ਅਛੇਉ।
ਪੰਜਵਾਂ ਰੂਹ ਖੁਦਾਇ ਹੈ ਮਿਲ ਚਹੋਂ ਰੰਗੇ ਹੋਇ।
ਕੁਲ ਬਰਕਤੀ ਰਬ ਦੀ ਚਾਰੋਂ ਕਾਇਮ ਹੋਇ।
ਦੋਇ ਨੇਕ ਦੋਇ ਬਦ ਹੋਂ ਵੈਰੀ ਮੀਤ ਕਹਾਇ।
ਦੋਹਸ਼ਤ ਨਾਲ ਖੁਦਾਇ ਦੀ ਚਲਦੇ ਸਿਧੇ ਰਾਹਿ।
110. ਚਾਰੋਂ ਮਿਲ ਗਲੀਸ਼ ਹੋਇ ਨੇੜ ਨ ਢੁਕੇ ਕੋਇ।
ਬਿਨਾਂ ਬਰਕਤ ਰੱਬ ਦੀ ਚਾਰੇ ਕਿਸੇ ਨ ਕਾਮ।
ਆਖੇ ਨਾਨਕ ਸੁਣ ਪੀਰ ਜੀ ਸੱਚੀ ਰਬ ਕਲਾਮ।
111. ਆਖੇ ਨਾਨਕ ਸ਼ਾਹ ਸਚ ਨੌਸ਼ੁ ਬਹਾਵਦ ਪੀਰ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਅਵਲ ਖੁਦ ਖੁਦਾਇ ਸੀ ਫਿਰ ਦੂਜੀ ਕਰ ਤਦਬੀਰ ।
ਕਰ ਤਦਬੀਰਾਂ ਮਨਹਿ ਵਿਚ ਚਾਰ ਮਲਾਇਕ ਕੀਨ ।
ਬਾਦੀ ਆਬੀ ਆਤਸ਼ੀ ਚਉਥੀ ਮਿਲੀ ਜ਼ਮੀਨ ।
ਪੰਜਵਾਂ ਬੁਰਜ ਬਨਾਇ ਕਰ ਸੂਰਤੁ ਕਰ ਅਸਮਾਨ ।
ਛੇਵਾਂ ਆਪ ਅਲਾਹਦਾ ਰਿਹਾ ਪੁਸ਼ੀਦ ਅਮਾਨ ।

112. ਨਾਨਕ ਆਖਣ ਰੂਹ ਸੁਣਿਅਹੁ ਕਰੀਮ ਸਦਾਤ ।
ਬਾਦੇ ਦਾ ਕੀ ਤੋਲ ਹੈ ਆਬੇ ਦੀ ਕੀ ਜ਼ਾਤ ।
ਧਰਤੀ ਦਾ ਕੀ ਮੇਪ ਹੈ ਆਤਸ਼ ਦਾ ਕੀ ਤੋਲ ।
ਕੇਤਕ ਦੂਰ ਆਕਾਸ਼ ਹੈ ਕੇਤਕ ਆਖਾਂ ਫੋਲ ।
ਬਾਦੀ ਸੂਰਤ ਰੂਹ ਦੀ ਤਿਸਦਾ ਰੂਪ ਨ ਰੇਖ ।
ਆਤਸ਼ ਨੂਰ ਖੁਦਾਇਦਾ ਕਛ ਅੰਤ ਨ ਪਾਰਾ ਮੇਪ ।
ਰਖਨ ਚਰਾਗ ਮਹਲ ਵਿਚ ਚਾਨਣ ਸਭ ਹੀ ਜਾਇ ।
ਫਿਰ ਰਖਨ ਅੰਦਰ ਟਿੰਡ ਦੇ ਲਏ ਸਭ ਜੋਤ ਛਪਾਇ ।
ਆਬੀ ਖਾਕੀ ਦੋਇ ਮਿਲ ਜੁਸੇ ਹੋਇ ਅਲੋਇ ।
ਹਿਕਮਤ ਲਖ ਹਕੀਮ ਮਿਲ ਸਾਹਿਬ ਤੁਲ ਨ ਕੋਇ ।
ਵਡਾ ਹਕੀਮ ਖੁਦਾਇ ਹੈ ਰਚੇ ਚਉਰਾਸੀ ਅੰਗ ।
ਇਕਸੇ ਇਕਸੇ ਅੰਗ ਵਿਚ ਗੂਨਾ ਗੁਨੀ ਰੰਗ ।
ਭਯਾ ਪੁਲਾੜ ਅਕਾਸ਼ ਤੇ ਕਰੇ ਅਵਾਜ਼ਾ ਰੂਹ ।
ਕਾਇਮ ਕੁਦਰਤ ਰੱਬ ਦੀ ਮਿਲ ਰੂਹ ਪੁਕਾਰੇ ਹੂਹ ।

113. ਲਖ ਚੌਰਾਸੀ ਤੁਖਮ ਹੈ, ਤੁਖਮਾਂ ਅੰਤ ਨਾ ਕੋਇ ।
ਇਕਦੂ ਦੂਹੋਂ ਲਖ ਹੋਇ ਲਖੋਂ ਲਖੂ ਅਲੋਇ ।
ਕੀ ਪੈਮਾਨਾ ਨੂਰਦਾ ਕੇਤਕ ਕਹਾਂ ਬਿਥਾਰ ।
ਪਸਰਿਆ ਜ਼ਿਮੀਨ ਅਸਮਾਨ ਵਿਚ ਰਹਿਆ ਸੋ ਚਾਨਣੁ ਧਾਰ ।

114. ਦੇਹੀ ਰੂਪਣੁ ਬਿਦੇਹੀ ਦੀਸੈ ।
ਸਗਲੇ ਸਾਜ ਕਰੇ ਜਗਦੀਸੈ ।

115. ਜੁਸੈ ਬਾਝ ਨ ਰੂਹ ਹੈ ਰੂਹ ਬਾਝ ਨ ਜੁਸਾ ਹੋਇ ।
ਨਾਨਕ ਲੇਖੇ ਮੰਗੀਏ ਰੋਂਦੇ ਡਿਠੇ ਦੋਇ ।
ਮਿਲਨ ਸਜ਼ਾਈਂ ਜੁਸਿਆਂ ਰੂਹ ਪੁਕਾਰਨ ਹਾਇ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਨੇਕੀ ਬਦੀ ਬੀਚਾਰ ਕੇ ਮਿਲੈ ਅਜ਼ਾਇ ਸਜ਼ਾਇ।

116. ਚਰਖ ਫਿਰੈ ਅਸਮਾਨ ਵਿਚ ਰੈਨ ਦਿਵਸੁ ਕੇ ਮਾਹਿ।
ਸਭੇ ਫਿਰਤੀਆਂ ਉਮਤੀ ਲਖ ਚੌਰਾਸੀ ਆਹਿ।

117. ਨਾਨਕ ਆਖੇ ਰੁਕਨਦੀਨ ਸਚ ਸੁਨਾਵਹੁ ਬਾਤ।
ਮਰਮਰ ਮਿਲਦੇ ਖਾਕ ਨਾਲ ਫਿਰ ਹੋਇ ਜੰਮਦੇਘਾਹ।
ਗੁਨੀ ਗੁਨੀ ਬੂਟੀਆਂ ਸੁਰਖੀ ਸਬਜ਼ ਸਿਆਹ।
ਨੀਲੀਆਂ ਪੀਲੀਆਂ ਚਿਟੀਆਂ ਹੋਰ ਗੁਲਾਬੀ ਵੰਨ।
ਡਾਰ ਅਠਾਰਹ ਬਨਾਸਪਤ ਬਹੁ ਮੇਵੇ ਬਹੁ ਅੰਨ।
ਖਾਨ ਹੈਵਾਨਾਂ ਆਦਮੀ ਪਾਇ ਪਰਿੰਦੇ ਲਖ।
ਹੋਵਨ ਨੁਤਫੇ ਬੂਟੀਓਂ ਮਰ ਫਿਰ ਜੰਮਨ ਵਤ।
ਆਵਾ ਗਉਨ ਨ ਮਿਟਈ ਜਿਉਂ ਵਹਿੰਦੇ ਦਰੀਆਇ।
ਇਤਨੀ ਖਬਰ ਅਜ਼ਗੈਬ ਦੀ ਦੇਨ ਫਕੀਰ ਸੁਣਾਇ।

* * * * *

118. ਦਾਣੇ ਪਾਣੀ ਰੂਹ ਹੈਨ ਤਿਸਥੀਂ ਨੁਤਫੇ ਜਾਨ।
ਅਉਰਤ ਖਸਮ ਮਿਲਾਪਤੇ ਮਿਲਹਿ ਸਿ ਨੁਤਫੇ ਦੋਇ।
ਦੋਇ ਦੀ ਮਿਲ ਜਿੰਦੜੀ ਇਕ ਦਿਖਾਇ ਹੋਇ।
ਲਖ ਚਉਰਾਸੀ ਰੂਹ ਮਿਲ ਤਿਨਾਂ ਬਣਾਇਆ ਰੂਪ।
ਜੁਸੇ ਹੋਇ ਰੂਹ ਮਿਲ ਲਖ ਚਉਰਾਸੀ ਸੂਤ।
ਜੈਸਾ ਹੈ ਇਕ ਆਦਮੀ ਹੋਰ ਅਸੰਖਾਂ ਜ਼ਾਤ।
ਗੰਦੇ ਪਾਣੀ ਤੇ ਭਏ ਗੁਨਾ ਗੁਨ ਸਡਾਤ।

* * * *

119. ਜੋ ਆਯਾ ਸੋ ਜਾਇਸੀ ਜੋ ਗਇਆ ਫਿਰ ਆਇ।
ਅਗਲਾ ਸਾਂਗ ਉਤਾਰਕੇ ਫਿਰ ਆਵੇ ਹੋਰ ਬਣਾਇ।
ਕਿਸਕਾ ਮਾਈ ਬਾਪ ਕਿਸ ਕਿਸ ਕਾ ਪੁਤ ਕਹਾਇ।
ਕਿਸਕੀ ਜੋਰੂ ਧੀਅ ਕਿਸ ਸਭ ਕੂੜੇ ਕੀਏ ਪਸਾਇ।
ਸੀਂਵਦਿਆਂ ਸਭ ਦਿਸਦੀ ਮੋਇਆਂ ਦਿਸੇ ਨਾ ਕੋਇ।
ਨਾਨਕ ਬਾਝੀ ਕੂੜ ਕੀ ਆਖਰ ਕੂੜੀ ਹੋਇ।

120. ਸੁਣਹੁ ਕੰਨੀ ਪੁਰਸਲਾਤ ਵਾਲਹੁ ਨਿਕੀ ਕਹਾਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਖੰਡੇ ਕੋਲੋਂ ਤ੍ਰਿਖੜੀ ਅਗਿ ਲੋਹੇ ਜਿਉਂ ਤਪਤਾਇ।
ਤਲੇ ਵਹੇ ਨਦੀ ਪੂੰਰਤ ਦੀ ਉਏ ਲੇਤ ਗਿਰਾਇ।
ਸਰਪਅਠੂਹੇਂ ਵਿਚ ਫਿਰਹਿਜੋਕਟ ਕਟਪਾਪੀਅਂਖਾਇ।
ਪੀਰ ਖੜੇ ਲਈ ਬੇੜੀਆਂ ਸਦਲੈਨ ਮੁਰੀਦ ਬੈਠਾਇ।
ਚੋਰ ਉਚੱਕੇ ਲਾਲਚੀ ਹਰਾਮਖੋਰ ਬਦਰਾਹਿ।
ਠਗਿ ਬਟਪ ਵਾਰੇ ਰਾਹ ਜਨਿ ਲਾਇਤਬਾਰੀ ਖਾਹਿ।
ਬੇਉਸਤਾਦ ਬੇਮੁਰਸ਼ਦਾਂਇਨ੍ਹਾਂ ਮਿਲਦੀ ਬਹੁਤਸਜਾਇ।
ਲੁਣਹਰਾਮੀਕਿਰਤਘਣਤਾਂ ਓਹਲਗੇ ਕਰਨਕਹਾਇ।
ਕੁਟਣੀਆਂ ਅਤੇ ਲੋਲੀਆਂ ਇਨਾਂ ਰੂਹਾਂ ਬਹੁਤ ਸਜਾਇ।
ਕਰਕੇ ਜੋਰ ਗਰੀਬ ਪਰ ਮਾਇਆ ਲੈਨ ਛਿਪਾਇ।
ਰਖ ਪਰਾਈ ਅਮਾਨਤੀ ਜਦ ਮੰਗੇ ਮੁਕਰ ਪਾਇ।
ਖਸ ਲੈਨ ਪਰਾਈ ਜਿਮੀਂ ਨੂੰ ਦੇ ਵੱਢੀ ਸਰਾ ਕਹਾਇ।
ਕਰਕੇ ਲੇਖਾ ਕੂੜ ਦਾ ਲੈਂਦੇ ਦਰਬ ਭੁਲਾਇ।
ਇਨਾਂ ਕਉਮਾਂ ਜ਼ਾਮਨ ਕੋ ਨਹੀਂ ਤਾਰ ਉਤੇ ਦੇਨ ਚੜਾਇ।
ਕਟ ਉਤਾਰੇ ਪੁਰਸਲਾਤ ਬਹੁ ਕੂਕੇ ਕਰਹਿ ਕਹਾਇ।
ਕਟਕੇ ਫੇਰ ਸਵਾਰੀਅਨਿ ਰਾਹ ਵਤ ਉਤੇ ਹੀ ਪਾਇ।
ਕੇਤੇ ਹੀ ਅਸੰਖ ਜੁਗ ਵਿਚ ਭਉਜਲ ਲਹਨ ਸਜ਼ਾਇ।
ਬੀਤੇ ਅਸੰਖਾ ਚਉਕੜੀ ਫਿਰ ਸਟੀਅਨਿ ਧਰਤੀ ਪਾਇ।
ਲਖ ਚਉਰਾਸੀ ਜੋਨ ਵਿਚ ਭੰਬਲ ਭੂਸੇ ਖਾਇ।
ਜੂਨ ਗਊ ਦੀ ਭੋਗਕੇ ਫਿਰ ਆਦਮ ਦੇਹੀ ਪਾਇ।

121. ਜੋ ਰਾਹ ਸ਼ੈਤਾਨੀ ਗੁਮ ਥੀਏ ਤਿਨਾਂ ਗਲੀਂ ਜ਼ੰਜੀਰ।
ਆਵੇ ਜਾਹਿ ਭਵਾਈਐ ਦੋਜ਼ਖ ਲਹੇ ਸਜਾਇ।

122. ਲਿਖਿਆ ਵਿਚ ਕਿਤਾਬ ਦੇ ਆਖਿਆ ਪਾਕ ਖੁਦਾਇ।
ਨੌ ਸੈ ਨਦੀ ਨਤਿੰਨਵੇਂ ਮਿਲਨ ਸਮੁੰਦਰ ਜਾਇ।
ਪੌਂਦੇ ਵਿਚ ਗਰਾੜ ਦੇ ਬੂੰਦ ਤਿਵੇਂ ਤਪਤਾਇ।
ਥਲਨ ਤਲੇਤਿਨਾਂਦੀਆਂਹਡੀਆਂਜੋ ਬੇਅਦਲੀਪਾਦਸ਼ਾਹਿ।
ਕਾਜ਼ੀ ਮੁਫਤੀ ਕਾਰ ਕੁਨ ਫਉਜਦਾਰ ਕੁਟਵਾਲ
ਉਮਰੇ ਤੇ ਦੀਵਾਨ ਵਜ਼ੀਰ ਅਮੀਰਾਂ ਨਾਲ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਬਖਸ਼ੀਏ ਬੁਤਾਤੀਏ ਨਾਲੇ ਫੋਤੇ ਦਾਰ।
ਦਾਰੋਗੇ ਮੁਸਤੋਫੀਆਂ ਕਰਦੇ ਕੂੜ ਵਾਪਾਰ।
ਜੋੜਨ ਬਹੁਤ ਜਮਾਇਤੀਂ ਹੋਇ ਜਮਾਇਤ ਦਾਰ।
ਖਾਂਨ ਗਰੀਬਾਂ ਲੁਟਦੇ ਕਰਦੇ ਜ਼ੋਰ ਅਫਾਰ।
ਵਾਟਾਂ ਪਾੜੇ ਚਉਧਰੀ ਮਹਿਰ ਮੁਕਦਮ ਕੂੜ।
ਚੌਕੀਦਾਰ ਪਿਆਦਿਆਂ ਜਲ ਬਲ ਹੋਏ ਧੂੜ।
ਕੁਟਣੀਆਂ ਹਰਾਮੀਆਂ ਜੋ ਘਰੀਂ ਬਿਗਾਨੀ ਜਾਨ :
ਵੇਸਵਾ ਅਤੇ ਗਸ਼ੁਤੀਆਂ ਅਹਿਨਿਸ ਕਰਹਿ ਹਰਾਮ।
ਚੋਰਾਂ ਯਾਰਾਂ ਦੁਗਲਾਂ, ਖਾਵਨ ਲਾਇ ਤਬਾਰ।
ਲੂਣ ਹਰਾਮੀ ਵਿਸ਼੍ਵਾਸਘਾਤ ਦਰਗਹ ਹੋਇ ਖੁਆਰ।
ਚੜਨ ਪਰਾਈ ਵੇਲੜੀ ਕੰਤੀ ਛੇਜ ਵਿਛਾਇ।
ਸਰ ਪਰ ਦੋਜ਼ਕ ਪੈਸਨੀ ਲਹਿਸਨ ਬਹੁਤ ਸਜਾਇ।
ਰਾਹਦਾਰ ਜਗਾਤੀਆਂ ਲੇਖਾ ਲਿਖਨ ਆਹਿ।
ਦੋਇ ਦੋਇ ਜੋਰਾਂ ਵਾਲੜੇ ਪਰ ਘਰ ਹੰਡਨ ਆਇ।
ਲੈਂਦੇ ਵਧ ਚੜਾਇਕੈ ਦੇਂਦੇ ਘਟ ਤੁਲਾਇ।
ਆਖਿਰ ਦੋਜ਼ਕ ਵੰਝਣਾ ਟੋਲਾ ਇਟਣ ਖਾਹਿ।

* * * * * *

ਕਰਨ ਹਰਾਮ ਹਰਾਮਖੋਰ ਤਿਨਾਂ ਵੀ ਹਡ ਜਲਾਇ।
ਖਾਵਨ ਕਾਵਨਿ ਮਾਸ ਤਿਹ ਖਸ ਮਾਲ ਬਿਗਾਨਾ ਖਾਹਿ।
ਜਲਦੇ ਦੋਜ਼ਕ ਹਾਵੀਏ ਜੋ ਦੇਨ ਗਵਾਹੀ ਕੂੜ।
ਘੁਟ ਲੰਘਾਇਣ ਦੁਖਤਰਾਂ ਜਲਦੇ ਡਿਠੇ ਪੂਰ।
123. ਦਰਗਾਹ ਅੰਦਰ ਮਾਰੀਅਨ ਜੋ ਪੀਂਦੇ ਭੰਗ ਸ਼ਰਾਬ।
ਚਰਸ ਅਫੀਮੀ ਪੋਸਤੀ ਚਿਲਮਾਂ ਛਿਕਨ ਪਿਸ਼ਾਬ।
ਖਾਨ ਮਜੂਨਾਂ ਕਤਲੀਆਂ ਸੀਖੀਂ ਲਾਇ ਕਬਾਬ।
ਪੀਂਦੇ ਭੰਗ ਤ੍ਰਕਾਇ ਕੇ ਜਹੂਰੀ ਨਾਲ ਰਲਾਇ।
ਦੁਨੀਆਂ ਮਾਣਨ ਮਸਤੀਆਂ ਦਰਗਹ ਲਹਿਨ ਸਜਾਇ।
ਜਿਉ ਤਿਲ ਘਾਣੀ ਪੀੜੀਅਨਿ ਦੁਹਾ ਜਹਾਨਾਂ ਮਾਂਹਿ।
124. ਜਮ ਆਯਾ ਦੁਨੀਆਂ ਉਪਰੇ ਭੇਜਿਆ ਆਪ ਖੁਦਾਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਜਿਵ ਜਿਵ ਹੁਕਮ ਖਸਮ ਦਾ ਤਿਉਂ ਤਿਉਂ ਦੇਇ ਸਜਾਇ।

125. ਗੁਰਜ ਦਿਤੀਆਸੁ ਅਜ਼ਰਾਈਲ ਨੂੰ ਹਥਯਾਰ ਖੁਦਾਇ।
ਦੁਖ ਕਟਾਰੀ ਗਜ਼ਬ ਦੀ ਤੀਰ ਲੈ ਲਕ ਬੰਧਾਇ।
ਅਹਿਦੀ ਅਜ਼ਰਾਈਲ ਨੂੰ ਸਾਹਿਬ ਕਿਆ ਫੁਰਮਾਇ।
ਲੈ ਆਵਹੁ ਬੰਨਿ ਮਵਾਸੀਆਂ ਦੇ ਦੇ ਬਹੁਤ ਸਜਾਇ।

ਪਉੜੀ

126. ਅਜ਼ਰਾਈਲ ਫਰੇਸਤਾ ਹੋ ਅਹਿਦੀ ਆਇਆ।
ਬੇਈਮਾਨ ਫਰੂਨ ਸਭ ਲੈ ਕੈਦ ਕਰਾਇਆ।
ਵਿਸਵਾਸ ਘਾਤੀ ਤੇ ਦਗੇਬਾਜ ਜਿਨਾ ਪਾਪਕਮਾਇਆ।
ਗੁਰਜ ਤਿਨਾ ਸਿਰ ਮਾਰਦਾ ਗਰਤ ਘੋਰ ਲਵਾਇਆ।
ਬਦ ਅਮਲੀ ਬਦ ਮਾਮਲੀ ਪਰ ਦਰਬ ਭੁਲਾਇਆ।
ਦੁਖ ਕਟਾਰੀ ਲਾਇਦਾ ਹੋਰੀ ਬਿਲ ਲਾਇਆ।
ਤੀਰ ਚਲਾਇ ਗਜ਼ਬ ਦੇ ਸਿਰ ਠਗਾਂ ਆਇਆ।
ਉਨਾਂ ਦੁਖ ਭੁਖ ਕਦੇ ਨ ਉਤਰੈ ਜੂਨੀ ਭਰਮਾਇਆ।

127. ਸੁਣਹੁ ਇਮਾਮ ਕਰੀਮ ਦੀਨ ਨਾਨਕ ਕਹੇ ਫਕੀਰ।
ਹਕ ਬਿਗਾਨਾ ਜੋ ਰਖਨ ਸੋ ਹੋਸਨ ਬਹੁਤ ਜ਼ਹੀਰ।
ਓਇ ਪਜ਼ਸਨ ਜੋਨ ਦੋਪਾਇਆਂ ਨਕ ਤਿਨਾਂ ਦੇ ਡੋਰ।
ਲੈਨਾ ਦੇਣਾਂ ਨਾ ਛੁਟੈ ਲਦ ਲਦ ਲੈਸਣ ਬੋਰ।
ਦੇਦੇ ਬਹੁਤ ਸਜਾਇ ਕੋ ਲੈਨਗੇ ਸਭੇ ਹਿਸਾਬ।
ਜਿਨਾਂ ਜ਼ੁਲਮ ਕਮਾਯਾ ਦੁਨੀ ਵਿਚ ਤਿਨਾਂ ਕਿਆ ਮਤ ਏਹ ਅਜ਼ਾਬ।
ਬਾਂਦਰ ਰਿੱਛ ਅਉਤਾਰ ਧਰ ਕਲੰਦ੍ਰ ਦੇਨ ਸਜ਼ਾਇ।
ਘਰ ਘਰ ਫਿਰਸਨ ਨਚਦੇ ਕੀਤਾ ਪਾਸਨਿ ਆਇ।
ਦਰ ਦਰ ਦੇਸਨ ਮੰਗਕੇ ਜੋ ਖਾਨ ਬਿਗਾਨਾ ਮਾਲ।
ਨਾਨਕ ਕਹੇ ਕਰੀਮ ਦੀਨ ਬੁਰਾ ਤਿਨਾਂ ਦਾ ਹਾਲ।
ਫਿਟ ਅਵੇਹਾ ਖਾਇਆ ਦੇਣਾ ਪਵੇ ਜੋ ਫੇਰ।
ਦੇਣਾ ਲੈਣਾ ਨਾ ਛੁਟੈ ਸਹੇ ਸਜ਼ਾਈਂ ਢੇਰ।
ਹਾਥੀ ਘੋੜੇ ਊਠ ਖਰ ਭੈਂਸੇ ਬੈਲ ਅਉਤਾਰ।
ਜਿਨਾਂ ਦੇ ਸਿਰ ਬਹੁ ਜ਼ੁਲਮ ਸੇ ਫਿਰ ਫਿਰ ਲੈਸਨ ਮਾਰ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਹਰਿ ਪਰੰਦੇ ਜਾਨਵਰ ਫਾਸਨ ਫਾਹੀ ਆਇ ।
ਲਹਿਣੇਹਾਰ ਨ ਛਡਹੀ ਲੈਸਨ ਮਾਸ ਵਿਚਾਇ ।
128. ਖਾਹਸ਼ ਅੰਦਰ ਜੋ ਮਰੈ ਫਿਰ ਲੈ ਉਠੇ ਨਾਲ ।
ਦੇਣਾ ਲੈਣਾ ਨਾ ਛੁਟੈ ਲਈਅਗ ਸਭੋ ਸੰਭਾਲ ।
ਜੈਸੀ ਖੇਲ ਚਉਸਾਰ ਦੀ ਤੈਸਾ ਏਹ ਸੰਸਾਰ ।
ਪਕਾ ਫੇਰ ਨ ਆਵਈ ਪਿਆ ਜੋ ਅੰਦਰਵਾਰ ।
ਪਹੁਤਾ ਖੁਦਾਇ ਨੋ ਫੇਰ ਨ ਜੰਮੇ ਸੋਇ ।
ਕਾਇਮ ਮਿਟੀ ਤਿਸਦੀ ਕੰਚਨ ਵੰਨੀ ਹੋਇ ।
129. ਕਾਇਮ ਜੁਸਾ ਨਾ ਜਲੈ ਹੋਇ ਜੇ ਕਾਇਮ ਧਾਤ ।
ਸਕੇ ਨ ਅਗਨ ਜਲਾਇ ਤਿਸ ਨਿਤ ਨਿਤ ਵਧਦੀ ਜਾਤ ।
ਸੁਇਨਾ ਕਾਇਮ ਧਾਤ ਵਿਚ ਸਕੇ ਨ ਅਗਨ ਜਲਾਇ ।
ਧਰਤੀ ਵਿਚ ਦਬਾਈਐ ਫਿਰ ਖਾਕ ਨ ਸਕੇ ਖਾਇ ।
ਧਾਤ ਸੁਇਨੀ ਬਾਹਰੀ ਜਾਵੇ ਧਰਤੀ ਖਾਇ ।
ਜਲ ਥਲ ਹੋਵਨ ਖਾਕੜੀ ਫਿਰ ਖਾਕੂ ਸੰਗਮਿਲ ਜਾਇ ।
ਮਰ ਮਰ ਜੰਮਨ ਮਨਾਫਕਾਂ ਕੁਫਰ ਜਿਨਾਂ ਦੇ ਚਿਤ ।
ਜੋਨਹੁ ਜੋਨ ਭਵਾਈਅਨਿ ਮਰ ਮਰ ਜੰਮਨ ਨਿਤ ।
130. ਖਾਹਸ਼ ਅੰਦਰ ਜੋ ਮਰੇ ਫਿਰ ਕਰਦਾ ਨਕਲ ਸਰੀਰ ।
ਜੁਸਾ ਮਸ਼ਰਕ ਉਪਜਿਆ ਫਿਰਦਾ ਮਗਰਬ ਜਾਇ ।
ਬਾਦ ਉਡਾਏ ਖਾਕ ਨੋਂ ਫਿਰ ਮਿਲੇ ਨਾ ਉਥਾਇ ਆਇ ।
ਭਾਂਡਾ ਬੰਨਾ ਖਾਕ ਦਾ ਵਤ ਨ ਆਵੈ ਰਾਸ ।
ਫਿਰ ਭਾਂਡਾ ਹੋਰ ਬਣਾਇਕੈ ਰੂਹ ਕਰਦਾ ਤਾਂ ਮੈਂ ਬਾਸ ।
ਜਿਚਰ ਕਾਇਮ ਨਾਹਿ ਰੂਹ ਟਿਕੈ ਨ ਇਕਤੇ ਠਉੜ ।
ਇਕ ਪਲਕ ਦੇ ਅੰਤਰੇ ਕਰ ਆਵੈ ਦਹਿਦਿਸ ਦਉੜ ।
ਰੂਹ ਪਵਨ ਦੀ ਸ਼ਾਤ ਹੈ ਫਿਰ ਆਵੇ ਕਿਵੇਂ ਨ ਹੱਥ ।
ਦਿਸਟੀ ਮੁਸਟੀ ਬਾਹਰਾ ਰਹਿੰਦਾ ਲਖ ਅਲੱਖ ।
ਭੰਨਣ ਘੜਨ ਸਮਰਥ ਹੈ ਭਾਣੇ ਹੁੰਦਾ ਰੱਬ ।
ਆਪੇ ਕਰੇ ਅਵਲਜ਼ੇ ਆਪੇ ਕਰੇ ਸਬੱਬ ।
131. ਅਵਲ ਦੁਸ਼ਮਨ ਨਫਸ ਹੈ ਦੂਜਾ ਹੈ ਸ਼ੈਤਾਨ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਤੀਜਾ ਦੁਸ਼ਮਨ ਦੁਨੀ ਹੈ ਕਰਦੀ ਗਰਬ ਗੁਮਾਨ।
ਚਉਥਾ ਦੁਸ਼ਮਨ ਖਾਬ ਹੈ ਜਪਨ ਨ ਦੇਂਦੀ ਨਾਮ।
ਪੰਜਵਾਂ ਦੁਸ਼ਮਨ ਕੌੜਮਾ ਜਿਸ ਸੇਤੀ ਗਲਤਾਨ।
ਛੇਵਾ ਦੁਸ਼ਮਨ ਤਾਮ ਹੈ ਜਿਸ ਥਾਂਵੇਂ ਹੈਰਾਨ।
ਨਾਨਕ ਏਤੇ ਵੈਰੀ ਰੂਹਦੇ ਸੋ ਕਿਉਂਕਰ ਰਹੇ ਈਮਾਨ।

132. ਪੰਜਾਂ ਵਿਚ ਮੁਨੀਬ ਹੈ ਲੋਭ ਵਡਾ ਸੁਲਤਾਨ।
ਸਭੇ ਇਸਦੇ ਜ਼ੇਰ ਹੈਨ ਬਿਨ ਲੋਭ ਨ ਚਲਨ ਪਾਨ।
ਲੋਭ ਮਰੇ ਮਰ ਜਾਏ ਸਭ ਜੀਉਂਦਾ ਰਹੇ ਨ ਕੋਇ।
ਸਭ ਬਖੇੜਾ ਲੋਭ ਦਾ ਨਾਨਕ ਕਹੇ ਬਰੋਇ।
ਲੋਭੇ ਹੀ ਤੇ ਕਾਮ ਹੋਇ ਰਸਕਸ ਖਾਇ ਲੁਭਾਇ।
ਰਾਵੇ ਨਾਰ ਪਰਾਈਆਂ ਭਖ ਅਭਖ ਸਭ ਖਾਇ।
ਲੋਭਹੁ ਹੋਨ ਬੁਰਿਆਈਆਂ ਅਪਨੇ ਪਰਾਏ ਨਾਲ।
ਜੈਸੀ ਗੁਰਬਾ ਮੂਸ਼ ਪਰ ਸਕੇ ਨ ਆਪ ਸੰਭਾਲ।
ਲੋਭੇ ਹੀ ਤੇ ਊਪਜੇ ਫਿਰ ਲੋਭੇ ਮਾਹਿ ਸਮਾਇ।
ਇਕ ਅਲੋਭੀ ਰੱਬ ਹੈ ਦੂਸਰ ਕੋਈ ਨਾਹਿ।

* * * * *

133. ਜਿਨਾ ਤਕੀਆ ਰਬ ਦਾ ਸੇ ਰਤੇ ਸਰ ਮਾਹਿੰ।
ਕਾਇਮ ਥੀਏ ਜਹਾਨ ਵਿਚ ਫਿਰ ਮਰੇ ਨ ਆਵਹ ਜਾਇ।
ਬਿਨਾ ਰਿਆਜ਼ਤ ਬੰਦਗੀ ਕਾਇਮ ਥੀਏ ਸੰਸਾਰ।
ਕਾਇਮ ਨ ਰਹੇ ਪੈਕੰਬਰਾਂ ਕਾਇਮ ਨ ਚਾਰੋਂ ਯਾਰ।
ਕਾਇਮ ਨ ਥੀਏ ਅਉਤਾਰਾਂ ਜਗ ਰਾਮਾ ਕ੍ਰਿਸ਼ਨਮੁਰਾਰ।
ਕਾਇਮ ਨ ਪੀਰ ਫਕੀਰ ਹੋਇ ਸਿਧ ਸਾਧਕ ਸਾਲਾਰ।
ਕਾਇਮ ਜੁਸਾ ਨ ਥੀਏ ਰਹੇ ਸੇ ਕਾਇਮ ਨਾਉਂ।
ਨਾਵਾਂ ਅੰਤ ਨ ਪਾਇਆ ਲਖ ਆਵਹਿ ਲਖ ਜਾਹਿ।
ਕਾਇਮ ਜੁਸਾ ਜੋ ਰਖੇ ਕਾਇਮ ਕਹੀਐ ਸੋਇ।
ਬਿਨਾ ਇਬਾਦਤ ਬੰਦਗੀ ਰਹਿਆ ਨ ਕਾਇਮ ਕੋਇ।

134. ਵਿਚ ਆਏ ਦੁਨੀ ਪੈਕੰਬਰਾਂ ਲਖ ਹਜ਼ਾਰ ਸਏ।
ਜਿਉਂ ਜਿਉਂ ਕਰਦੇ ਬੰਦਗੀ ਤਿਉਂ ਤਿਉਂ ਮੇਲ ਲਏ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

135. ਰੈਹਿੰਦੇ ਰੂਹ ਇਮਾਨਤੀ ਲਖ ਚਉਰਾਸੀ ਮਾਹਿ।
ਲਖ ਚਉਰਾਸੀ ਮੇਦਨੀ ਘਟੇ ਨ ਵਧੇ ਉਤਾਹਿ।
ਏਹਾ ਕਾਇਮ ਦੁਨੀ ਵਿਚ ਹੋਰ ਨ ਕਾਇਮ ਕੋਇ।
ਜਿਨਾਂ ਨਾਮ ਧਰਾਯਾ ਰਹੇ ਨ ਕਾਇਮ ਸੋਇ।
ਬਧਾ ਜੁਸਾ ਜੇ ਖੁਲੇ ਫਿਰੇ ਚਉਰਾਸੀ ਅੰਗ।
ਮੁਲਾਂ ਬ੍ਰਹਮਣ ਨ ਬੁਝਹਿ ਬੁਝਨ ਫਕਰ ਨਿਹੰਗ।
136. ਲਾਲਚ ਦੁਨੀ ਲਪੇਟਿਆ ਕਾਇਮ ਹੋਇ ਨ ਕੋਇ।
ਕਾਇਮ ਇਕ ਖੁਦਾਇ ਹੈ ਅਵਰ ਨ ਦੂਜਾ ਕੋਇ।
137. ਪੜਦਾ ਕੂੜਾ ਡਾਲ ਕੇ ਰਖਜਾ ਸਚ ਛਿਪਾਇ।
ਓੜਕ ਸਚ ਸਲਾਮਤੀ ਦੇਸੀ ਕੂੜ ਉਡਾਇ।
ਇਕੋ ਸਚ ਪਛਾਨ ਕੇ ਇਕੋ ਜਾਣੋ ਸੋਇ।
ਆਮਦ-ਰਫਤ ਨ ਰਹਿ ਸਕੇ ਰਖ ਨ ਸਕੇ ਕੋਇ।
138. ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ।
ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥
ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥
ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥
ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥
ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰਨਾਥ ॥
ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥
ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾ ਬਲਸੂਰ ॥
ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥
ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥
ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਸਚੁ ਏਕੁ ॥

ਸਲੋਕ

139. ਰੋਜ ਕਿਆਮਤ ਜੇਹੜੇ ਤਖਤ ਬਹੇਗ ਅਲਹਕ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by Sangotri

ਹਕੋ ਹੀ ਘਰ ਰਬ ਦੇ ਕਰਗ ਨਹੀਂ ਅਨਹਕ ॥

ਪਉੜੀ

ਆਖਰ ਵਕਤ ਸਹਾਨ ਨੂੰ ਰਬ ਲੈਗ ਉਠਾਇ ।
ਕਰਗ ਤਪਾਵਸ ਹਕ ਦਾ ਹਜ਼ੂਰ ਬੁਲਾਇ ।
ਦੇਖਗੁ ਦਫ਼ਤਰ ਖੋਲ੍ਹ ਕੇ ਜਿਉ ਅਮਲ ਕਮਾਇ ।
ਜਿਨਾਂ ਮੁਰਸ਼ਦ ਸੰਗ ਈਮਾਨ ਰਾਸ ਜੂਨੀ ਨਹੀਂ ਆਇ।
ਬਿਸਤ ਤਿਨਾਂ ਦੇ ਭਾਇ ਹੈ ਦਰਗਹ ਪੈਨ੍ਹਾਇ ।
ਜਿਨਾਂ ਅਮਰ ਨ ਮੰਨਿਆਂ ਖਸਮ ਦਾ ਸੋ ਦੋਸ਼ਕ ਪਾਇ।
ਉਹ ਬਿਲਲਾਵਨ ਮਹਾ ਦੁਖੀ ਬਹੁ ਲਹਿਨ ਸਜਾਇ ।
ਵਾਲੀ ਕੋਇ ਨ ਤਿਨਾਂ ਦਾ ਜੋ ਲੈ ਛੁਡਾਇ ॥

140. ਮੁਫਤੀ ਕੋਈ ਨਾ ਰਬ ਦਾ ਜੋ ਖੋਲੇ ਖਾਸ ਕਿਤਾਬ ।
ਯਾਰ ਨ ਕੋਈ ਅਲਾਹ ਦਾ ਜੋ ਕਰੇ ਸਵਾਲ ਜਬਾਬ ।
ਵਾਹਿਦ ਲਾ ਸ਼ਰੀਕ ਕਾਜ਼ੀ ਮੁਫਤੀ ਆਪ ।
ਆਪੇ ਖੋਲ ਕਿਤਾਬ ਨੂੰ ਆਪੇ ਕਰੇ ਹਿਸਾਬ ॥

* * * * * *

141. ਅਵਲਆਦਮ ਏਹ ਭਯਾਸੁਨੀਉ ਰੁਕਨਲਦੀਨ ।
ਕਈ ਅਸੰਖਾ ਆਦਮਾ ਤਿਸ ਤੇ ਪਿਛੇ ਲੀਨ ॥
ਕਈ ਅਸੰਖਾ ਕਿਆਮਤਾਂ ਪਰਲੋ ਅੰਤ ਨ ਪਾਰ ।
ਜੈਸੀ ਕਿਆਮਤ ਨੂਹ ਦੀ ਹੁਈ ਅਪਰ ਅਪਾਰ ।
ਕਿਤੀਹੋਈਆਂਕਿਆਮਤੀਂ ਕਛੁਕੀਆਨਜਾਇਸ਼ੁਮਾਰ।
ਆਦਮ ਅੰਤ ਨ ਪਾਈਅਹਿ ਪੈਕੰਬਰ ਤੇ ਅਵਤਾਰ ।
ਚਉਪੜ ਬਾਜ਼ੀ ਧਰਤ ਹੈ ਗੋਟਾਂ ਸਭ ਸੰਸਾਰ ।
ਪਾਸਾ ਹਥ ਖੁਦਾਇ ਦੇ ਜਿਉਂ ਭਾਵੇ ਤਿਉਂ ਢਾਰ ।
ਪਕੀ ਸਾਰੀ ਪਿੜ ਪਵੇ ਫਿਰ ਕਚੀ ਦਿਜੈ ਡਾਰ ।
ਨਾਨਕ ਆਖੇ ਰੁਕਨ ਦੀਨ ਏਹ ਸੂਰਤ ਸੰਸਾਰ ॥

142. ਸੁਣਹੁ ਪੀਰ ਬਹਾਵ ਦੀਨ ਆਖੀ ਨਾਨਕ ਸ਼ਾਹ ।
ਲਬੇ ਕਾਰਨ ਪੀਰ ਜੀ ਦੁਨੀਆਂ ਬਹੁਤੇ ਰਾਹ ।
ਕਾਰਨ ਕਪੜੇ ਤਾਮ ਤੇ ਬਹੁਤ ਹੋਈ ਗੁਮਰਾਹ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਖਾਨ ਕਸੀਸਾਂ ਏਤ ਭਾਂਤ ਜਿਉਂ ਸਿਰ ਥੀਆ ਕਪਾਹ।
ਭੁਣ ਆਂਦੀ ਵਣ ਵਾੜੀਓਂ ਚੁਖ ਚੁਖ ਲਈ ਖੁਹਾਇ।
ਕੂਕੇ ਕਪਾਹ ਨਿਮਾਨੜੀ ਖੁਸਦੀ ਕਰੇ ਕਹਾਇ।
ਪਹਿਲਾਂ ਝਾਂਬੇ ਝਾੜੀਐ ਮੰਜੇ ਉਤੇ ਘਤ।
ਕੂਕੇ ਏਹ ਕਪਾਹੜੀ ਦੁਨੀ ਨਾ ਆਵਾਂ ਵਤ।
ਫਿਰ ਮੂਹ ਦੀਤੀ ਵੇਲਨੇ ਖਾਵੇ ਸ਼ਕਤੀ ਛੀਜ।
ਕੀਤੇ ਕਾਰਣ ਮਾਰੀਐ ਕਿਸ ਆਗੈ ਕੂਕੇ ਪੀਜ।
ਫਿਰ ਖੜ ਸਉਂਪੀ ਪੋਂਜਿਆਂ ਘਤਨ ਨਾੜੀ ਬੰਦ।
ਚੁਖ ਚੁਖ ਹੋਇ ਪਿਝੀਂਦੜੀ ਕਾਰਣ ਕਤਣ ਤੰਦ।
ਫਿਰ ਸਉਂਪੀ ਚੂੜੇ ਵਾਲੀਆਂ ਕਤਨ ਬਾਂਹ ਉਲਾਰ।
ਕੂਕੇ ਏਹ ਕਪਾਹੜੀ ਹਉਂ ਕਤਿ ਆਈ ਸੰਸਾਰ।
ਫਿਰ ਸਉਂਪੀ ਜੋਲਾਹਿਆਂ ਤਾਣੀ ਬਣਦੇ ਠੋਕ।
ਛਿਕ ਛਿਕ ਦੇਨ ਮਰੋੜੀਆਂ ਅੰਧਾ ਗਰਬ ਲੋਕ।
ਫਿਰ ਸਉਂਪੀਜੇ ਰੜੇਇਆਂ ਸਿਰੇ ਨਿਸ਼ਾਨੀ ਪਾਇ।
ਤਲੇ ਤਲੱਰਨ ਸਿਰ ਮੁੰਗਲੀ ਕੁਟਨ ਦੇ ਦੇ ਤਾਇ।
ਫਿਰ ਸੌਂਪੀ ਤਿਨਾਂ ਦਰਜ਼ੀਆਂ ਜਿਉਂ ੨ ਖਸਮ ਕਹੰਨ।
ਪਹਿਨ ਕਪੜ ਮਨ ਭਾਂਵਦਾ ਜਿਤ ਪੈਧੇ ਸੋਹੈ ਜੰਞ।
ਨਾਕੋ ਹੱਸੇ ਹੜਿ ਹੜਾਇ ਨਾ ਕੋ ਕਰਹੇ ਸੋਗ।
ਇਹ ਸਿਰ ਥੀਆ ਕਪਾਹ ਦੇ ਇਨਾਂ ਜੰਤਾਂ ਸਿਰ ਕੀ ਹੋਗ।

143. * * * ਅੰਤ ਮਰਸੀ ਸਭ ਸੰਸਾਰ।
ਖੰਡ ਬ੍ਰਹਮੰਡ ਨ ਰਹਿਸੀ ਤ੍ਰੈ ਲੋਇਨ ਰਹਸੀ ਕਾਇ।
ਕੁਤਬ ਗੌਸ ਤੇ ਆਦ ਲੈ ਸਭ ਹੋਸੀ ਅੰਤ ਫਨਾਹਿ।
ਤਬ ਰਹਿਸੀ ਇਕ ਖੁਦਾਇਸਚਨਾਨਕਕੁਦਰਤਨਾਲ।
ਇਹਬੁਨੀਆਦਜਹਾਨਦੀਰਬਅਹਿਨਿਸਸਦਾਸਮਾਲ।
144. ਨਾਨਕਸਿਨਿਕਰਤੇਕਾਰਨੂੰਕੀਆਸੋਜਾਣੈਕਰਤਾਰੁ।
145. ਬੇਦ ਕਤੇਬੋਂ ਬਾਹਰਾ ਕੈਹਣ ਫਕੀਰ ਸੁਨਾਇ।
ਇਹ ਹਕੀਕਤ ਗਾਇਬ ਦੀ ਜਾਣੇ ਆਪ ਖੁਦਾਇ।
ਰਖੀ ਪੁਸ਼ੀਦਾ ਗੋਸ਼ਤੇ ਕੋਈ ਨਾ ਪਾਵੇ ਭੇਦ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਪਏ ਵਿਰੋਲਣ ਪਾਣੀਐ ਕਥ ਮੁਲ ਖੇਦ ਕਰੇਇ ॥

146. ਇਹ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰਮਿਆ ।

147. ਜਿਨਿ ਕਰਤੇ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥
ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਨਾਹੀ ਨੀਸਾਣੁ ॥

148. ਆਪੇ ਮਾਰੇ ਮਰੇ ਆਪ ਕੁਦਰਤਿ ਚਲਿਤ ਦਿਖਾਇ ॥
ਪਰਦੇ ਡਾਰੇ ਭਰਮ ਦੇ ਦਿਤੀਅਸ ਸਭ ਭੁਲਾਇ ॥

149. ਜਬ ਏਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥
ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥
ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ ॥
ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਬਹੂੰ ॥

150. ਜੈਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥
ਆਪ ਆਪਨੀ ਬੂਝ ਉਚਾਰੈ ॥
ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥
ਜਾਨਤ ਭੇਦ ਅਰ ਆਲਮ ॥

151. ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥
ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥
ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥
ਉਤ ਭੂਜ ਖਾਨ ਬਹੁਰਿ ਰਚਿ ਦੀਨੀ ।

152. ਭਈ ਪਰਾਪਤਿ ਮਨੁਖ ਦੇਹੁਰੀਆ ।
ਗੋਬਿੰਦ ਮਿਲਨ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ।

* * * * * *

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ।
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ।

153. ਮਾਨੁਖ ਜਨਮ ਦੁਲੰਭ ਹੈ ਹੋਇ ਨ ਬਾਰੈਬਾਰ ।
ਜਿਉਬਨਫਲ ਪਾਕੇਭੁਇਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗੇਡਾਰਿ ।

154. ਜੁਗ ਜੁਗ ਏਕੋ ਧਰਮ ਹੈ ਧਰਮ ਨ ਦੂਜਾ ਹੋਇ ।
ਸਤ ਜੁਗ ਅੰਦ੍ਰ ਜੋ ਮਰੇ ਫਿਰ ਤ੍ਰੇਤੇ ਧਰੇ ਅਉਤਾਰ ।
ਤ੍ਰੇਤੇ ਅੰਦਰ ਜੋ ਮਰੇ ਫਿਰ ਉਤਰੇ ਕਲਜੁਗ ਮੋਇ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਕਲਜੁਗ ਅੰਦਰ ਜੋ ਮਰੇ ਫਿਰ ਜਨਮ ਨ ਦੂਜਾ ਹੋਇ।
ਜੋ ਸਾਬਿਤ ਮਰੇ ਈਮਾਨ ਵਿਚ ਖਾਹਿਸ਼ ਰਹੇ ਨ ਕੋਇ।
ਤਿਸ ਆਵਾ ਗਉਨ ਨ ਹੋਇ ਫਿਰ ਆਖਿਆ ਆਪ ਖੁਦਾਇ।

155. ਜੈਸੀ ਚਿਣੰਗ ਅੰਗਾਰ ਦੀ ਵਣ ਖੰਡ ਸਕਲ ਜਲਾਇ।
ਰੇਚਕ ਸਿਮਰਨ ਪ੍ਰਭੂ ਕੇ ਕੋਟ ਪਾਪ ਜਲ ਜਾਇ।

156. ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ।
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕ ਦੂਰਿ।

157. ਨਾਨਕ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ।
ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ।
ਤਲਬਾਂ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ।
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਹੀ।
ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ।
ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕ ਸਚ ਰਹੀ।

158. ਸਭਨਾਂ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ।
ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ।

159. ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਜੋ ਤਿਸਕੋ ਭਾਵੈ।
ਹਿਕਮਤ ਹੁਕਮ ਨ ਚਲਈ ਕੋਈ ਕਰੁ ਦੇਖੈ।
ਸ਼ੇਖ ਮਸ਼ਾਇਕ ਸਿਧ ਸਾਧ ਸਭ ਲਈਐ ਲੇਖੈ।

160. SEE NO. 11

161. ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੋ ਖਟੈ ਸੋ ਖਾਇ।
ਅਮਲੀਂ ਆਪੋ ਆਪਣੀ ਲੇਖੇ ਮਿਲੈ ਸਜਾਇ।
ਬਦੀਆਂ ਤੁਲਨ ਨੇਕੀਆਂ ਮੀਸ਼ਾਂ ਕਰਨ ਹਿਸਾਬ।
ਬਾਕੀ ਜਿਨਾਂ ਦੇਵਣੀ ਹੋਵਣ ਸੇਈ ਖਰਾਬ।

162. ਗੈਰ ਹਿਸਾਬ ਨ ਹੋਸੀਆ ਰਬਾਨੀ ਦਰਗਾਹਿ।
ਤਲਬਾਂ ਪੈਸਨ ਆਕੀਆਂ ਕੀਤੋ ਜਿਨਾਂ ਗੁਨਾਹਿ।
ਓਇ ਪਉਸਨ ਦੋਜ਼ਕ ਹਾਵੀਏ ਗਲ ਸੰਗਲ ਰੋਇ ਸਿਆਹਿ।
ਨੇਕਾਂ ਅਮਲਾਂ ਵਾਲਜ਼ੇ ਦੇਖਸਨ ਪਾਕ ਅਉਰਾਹਿ।

163. ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਗੁਰ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ।
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚ ਕਮਾਇ
ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿਹੋਇ ਹਲਾਲ ਨ ਜਾਇ।
ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ।

164. ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ।
ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ।
ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ।
ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ।

165. ਸਚ ਸ਼ਰੀਅਤ ਬੰਦਗੀ ਸਚੀ ਸੁੰਨਤ ਏਹ।
ਸਚ ਦੀਦਾਰ ਖੁਦਾਇ ਦਾ ਸਚ ਨਮਾਜ਼ ਕਰੇਇ।
ਸਚ ਬਰਾਬਰ ਨ ਯਾਰ ਕੇਜੋ ਦੇਵੈ ਖੁਦਾਇ ਮਿਲਾਇ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦਾ ਦਾਵਾ ਦੇਇ ਉਠਾਇ।

166. ਅਲਹ ਆਸ਼ਕ ਸਚ ਦਾ ਹੋਰ ਮਸ਼ੂਕ ਨ ਕੋਇ।
ਰਹਿੰਦਾ ਦੇ ਪਰਵਾਹ ਹੈ ਇਕੋ ਕਰਤਾ ਸੋਇ।

167. ਪਾਪੀ ਬਹੁਤ ਪਰਕਾਰਦੇ ਉਤਮ ਮਧਮ ਜਾਨ।
ਹਤਿਆ ਖਟ ਪਰਕਾਰ ਹੈ ਮਨ ਮੈਂ ਲੇਹੁ ਪਛਾਣ।
ਗਉ ਬ੍ਰਾਹਮਣ ਮਾਰੀਐ ਗੋਤ੍ਰੀ ਹਤਿ ਕਰਾਇ।
ਰਿਣਹਤਿਆਕੰਨਿਆਂਹਤਿਆਵਿਸ੍ਵਾਸਘਾਤਅਘਕਾਇ।
ਕੋਟ ਛਿਨਵੇਂ ਪਾਪ ਸਮ ਹਤਿਆ ਏਕ ਕਹਾਇ।
ਖਟ ਹਤਿਆ ਕੇ ਤੁਲ ਹੈ ਗੁਰ ਤੇ ਸਿਖ ਫਿਰ ਜਾਇ।
ਵਿਸ੍ਵਾਸ ਘਾਤ ਇਕ ਕੋਟ ਸਮਹਤੇ ਮਾਇ ਅਰ ਬਾਪਿ।
ਅਉਰਹਤਿਆਸਭ ਉਤਰੈ ਇਹਹਤਿਆ ਨਹੀਂਜਾਤਿ।
ਕੋਟ ਪਾਪ ਕੇ ਤੁਲ ਹੈ ਅਕਿਰਤ ਘਣ ਨਰ ਜੋਇ।
ਮਹਾਂ ਪਾਤਕੀ ਜਾਣੀਐ ਜੋ ਰਵੈ ਪਰਾਈ ਨਾਰ।
ਏ ਸਭੇ ਪਾਪ ਇਕਤੁ ਕਰ ਜੇਤੇ ਵਰਤਨ ਲੋਇ।
ਅਦ੍ਰਿਸ਼ਟ ਵੀਚਾਰੇ ਦੇਖ ਕੇ ਸਭ ਪਾਪ ਚੜੇ ਸਿਰਸੋਇ।
ਸਾਂਈਆ ਨਿੰਦਕ ਨਾ ਮਰੈ ਨਾਂ ਜੀਵੈ ਬਰਸ ਅਪਾਰ।
ਸਭ ਪਾਪੀ ਦਾ ਛੇੜਿਆ ਨਿੰਦਕ ਦੇ ਸਿਰ ਭਾਰ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

168. ਆਦਮ ਮਾਰਿਆਂ ਅਜ਼ਾਬ ਹੈ ਜਿਉਂ ਢਾਹੇ ਮਸੀਤ ਅਜ਼ਾਬ।
ਸਾਹਿਬ ਦਾ ਫੁਰਮਾਇਆ ਲਿਖਿਆ ਵਿਚ ਕਿਤਾਬ।
ਢਾਹੇ ਮਸੀਤ ਫਿਰ ਉਸਰੇ ਗਾਰਾ ਇਟਾਂ ਲਾਇ।
ਆਦਮ ਮਾਰਿਆ ਨ ਜੀ ਸਕੇ ਭਾਵੇਂ ਕੋਈ ਜਿਵਾਇ।
ਏਹ ਅਜ਼ਾਬ ਅਜ਼ੀਮ ਹੈ ਸਿਰੋਂ ਨ ਉਤਰੇ ਮੂਲ।
ਲਿਖਿਆ ਵਿਚ ਕੁਰਾਨ ਦੇ ਕਹਿਆ ਖੁਦਾਇ ਰਸੂਲ।
169. ਚਾਰ ਕਤੇਬੀਂ ਜੌਰ ਹਰਾਮ।
ਗਲ ਕਾਟੇ ਨਹੀਂ ਮੁਸਲਮਾਨ।
ਤਉਰੇਤ ਅੰਜੀਲ ਜਬੂਰ ਫੁਰਕਾਨ।
ਚਾਰੋਂ ਕੁਕਹਿ ਜੌਰ ਹਰਾਮ।
170. ਗਉਰ ਗਰੀਬਾਂ ਨ ਕਰਨ ਲੈ ਰਿਸ਼ਵਤ ਹਕ ਗਵਾਇ।
ਦਰਗਹ ਅੰਦਰ ਡਿਠ ਮੈਂ ਪਾਂਦੇ ਬਹੁਤ ਸਜਾਇ।
171. ਮੋਟੀ ਪਗੜੀ ਬੰਨ੍ਹ ਕੇ ਲੰਮਾਂ ਸ਼ਮਲਾ ਖੋਲ੍ਹ।
ਲੁਕਮਾਂ ਖਾਵਨ ਰਿਸ਼ਵਤੀ ਕਹਹਿ ਦਰੋਗੀ ਬੋਲ।
ਛਡਨ ਰਾਹ ਕਿਤਾਬ ਦਾ ਪੜ੍ਹਨ ਰਾਹ ਸ਼ੈਤਾਨ।
ਦੁਨੀਆਂ ਦੋਸ਼ਕਜਲ ਮਰਨ ਕਿਆਮਤ ਹੋਇਹਰਾਮ।
172. ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ।
ਜੋ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉਂ ਨਿਰਮਲ ਚੀਤੁ।
173. ਕਉੜੀ ਤੁਲ ਹਲਾਲ ਦੀ ਨਹੀਂ ਦਮੜਾ ਕੋਟ ਹਰਾਮ।
ਕਉੜੀ ਅਖੁਟ ਭੰਡਾਰ ਹੈ ਕੋਟ ਦਰਬ ਨ ਕਤਹੂੰ ਕਾਮ।
174. ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ।
175. ਕੂੜੁ ਬੋਲਿ ਬਿਖ ਖਾਵਣਿਆ।
176. ਨਾਨਕ ਕੂੜੈ ਕਤਿਐ ਕੂੜਾ ਤਣੀਐ ਤਾਣ।
ਕੂੜਾ ਕਪੜ ਕਛੀਐ ਕੂੜਾ ਪੈਨਣ ਮਾਣ।
177. ਜਿਨਾਂ ਅੰਦਰ ਕੂੜ ਵਰਤੈ ਸਚ ਨ ਭਾਵਈ।
ਜੇ ਕੋ ਬੋਲੈ ਸਚੁ, ਕੂੜਾ ਸਲ ਜਾਵਈ।
ਕੂੜਾੜੀ ਰਮੈ ਕੂੜ ਜਿਉ ਵਿਸਟਾ ਕਾਗ ਖਾਵਈ।
178. ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ, ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

179. ਸੁਧ ਸਬ ਤੇ ਹਮ ਧਰੀ ਬਚਨ ਗੁਰ ਦਏ ਹਮਾਰੇ।
ਪੂਤ, ਇਹੈ ਪ੍ਰਾਣ ਤੋਹਿ ਪ੍ਰਾਣ ਜਬ ਲਗ ਘਟ ਧਾਰੇ।
ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੇਹੋਂ ਤੁਮ ਨਿਤ ਬਢੈਯੋ।
ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲ ਸੁਪਨੇ ਹੂੰ ਨਾ ਜੈਯੋ।

180. ਜੈਸਾ ਸੰਗ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ,ਤੁਸੋਹੀ ਇਹਪਰ ਗ੍ਰਹਿ।

181. ਤਯੋਂ ਰਾਜ ਰਾਜੋਂ ਨਰਕ।

182. ਪਾਦਸ਼ਾਹ ਨੂੰ ਫੁਰਮਾਇਆ ਸਚੇ ਆਪ ਖੁਦਾਇ।
ਲੇਵਨ ਖਬਰ ਗਰੀਬ ਦੀ ਭੇਖ ਫਕੀਰ ਬਣਾਇ।
ਗੋਸ਼ਾ ਨਸ਼ੀਨ ਫਕਰ ਜੋ ਬੰਦਗੀ ਕਰਨ ਖੁਦਾਇ।
ਅੰਧੇ ਲੰਙੇ ਜ਼ਈਫ ਜੋ ਪੈਰੀਂ ਸਕੇ ਨ ਜਾਇ।
ਬੰਨ੍ਹ ਰੋਜ਼ੀ ਤ੍ਰਿਹਾਂ ਦੀ ਦੀਜੈ ਕਹਿਆ ਆਪ ਖੁਦਾਇ।
ਜੋ ਭੁਖੇ ਮਰਦੇ ਤਾਮ ਬਿਨ ਮੇਹਨਤ ਕਰਦੇ ਆਇ।
ਮੇਹਨਤ ਕੰਮ ਨ ਚਲਿਆ ਫਿਰ ਚੋਰੀ ਕਾਰ ਕਮਾਇ।
ਇਕ ਦਿਨ ਚੋਰੀਓਂ ਪਕੜਿਆ ਘਤ ਬੰਧੀ ਮਿਲੈ ਸਜ਼ਾਇ।
ਹਾਕਮ ਇਉਂ ਨ ਪੁਛਿਆ ਕਿਸ ਕਾਰਨ ਕੀਆ ਗੁਨਾਹਿ।
ਗੁਨਾਹ ਜ਼ਿੰਮੇਂ ਪਾਤਸ਼ਾਹ ਦੇ ਜਿਸ ਦੀਆ ਨ ਲੰਗਰ ਲਾਇ।
ਅਣਹੁੰਦਾ ਕਰਾਏ ਸਬ ਬਦਫੇਲੀਆਂਪਰਘਰਕਰਹਿਜ਼ਨਾਹਿ।
ਜੋ ਅੰਦਰ ਸਭ ਕੁਛ ਹੋਵੇ ਜ਼ਨ ਮਾਲ ਜ਼ਰ ਤਾਮ।
ਇਤਨੀ ਦੌਲਤ ਧਰ ਰਖੇ ਫਿਰ ਪਰ ਘਰ ਕਰੇ ਹਰਾਮ।
ਲਾਇਕ ਉਹ ਸਜ਼ਾਇਦੇ ਜਿਉਂ ਭਾਵੇ ਦੇਇ ਸਜ਼ਾਇ।
ਆਜ਼ਮਾਇਉਂ ਫੁਰਮਾਇਆ ਤਿਸਉਪਰ ਅਮਲ ਕਮਾਇ।
"ਜੋ ਭੁਖਾ ਹੋਵੇ ਤਾਮਦਾ ਤਿਸ ਪੇਟ ਭਰੇ ਪਾਦਸ਼ਾਹ।
ਜੋ ਭੁਖਾ ਹੋਇ ਜ਼ਨਾਹਿਦਾ ਤਿਸ ਦੇਵੇ ਔਰਤ ਵਿਆਹ।
ਜੋ ਭੁਖਾ ਹੋਵੇ ਮਾਲਦਾ ਤਿਸ ਦੇਇ ਵਣਜ ਕਰਾਇ।
ਜੋ ਖਾਣੇ ਨੂੰ ਪਾਦਸ਼ਾਹ ਦ ਅਰ ਮੇਹਨਤ ਲਏ ਕਰਾਇ।
ਜਿਸ ਲਾਇਕ ਹੋਵੇ ਕਾਰ ਦੇ ਤਿਸ ਕਾਰੇ ਲਏ ਲਗਾਇ।
ਜੇ ਐਸੀ ਹੋਇ ਜਹਾਨ ਵਿਚ ਸਬ ਲਗੇ ਹਲਾਲੇ ਜਾਇ।
ਖਬਰ ਲਵੇ ਜਹਾਨ ਦੀ ਪਾਤਸ਼ਾਹ ਕਹਾਇ ਨਾਮ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਸਬੇ ਨਾਇਬ ਆਪਣੇ ਸਭ ਮੁਲਕੀ ਨਕਲ ਮੁਕਾਮ।
ਸਭ ਖਾਵਹਿ ਲੁਟ ਜਹਾਨ ਨੂੰ ਪੀ ਦਾਰੂ ਖਾਨ ਕਬਾਬ।
ਭੁਖੇ ਮਰਨ ਗਰੀਬ ਜੋ ਸਬ ਸਿਰ ਪਾਤਸ਼ਾਹ ਅਜ਼ਾਬ।
ਕਰਨ ਕਿਰਸਾਨੀ ਕਿਰਸਾਨਜੋ ਉਹਲੇਵਨਅੰਨਜਮਾਇ।
ਕਰਕੇ ਅੰਤ ਤ੍ਰਿਭਾਵਲੀ ਤਰੈ ਹਿਸੇ ਕਰਨ ਬਣਾਇ।
ਦੁਇ ਖਾਵੰਦ ਇਕ ਹਾਕਮੇ ਜੋ ਇਸ ਬਿਧਿ ਅਮਲਹੋਇ।
ਕਰ ਇਤਬਾਰ ਖੁਦਾਇ ਪਰ ਭੁਖਾ ਮਰੈ ਨ ਕੋਇ।
ਲਾਲਚ ਕਰਕੇ ਹਾਕਮਾਂ ਲੁਟ ਲੈਂਦੇ ਕਿਰਸਾਣ।
ਤ੍ਰੈਏ ਹਿਸੇ ਲਏ ਹਾਕਮਾਂ ਭੁਖੇ ਮਰਦੇ ਸਭ ਨਸ ਜਾਨ।
ਹੋਇ ਉਜਾੜਾ ਮੁਲਖ ਵਿਚ ਫਿਰ ਬੀਜੇ ਅੰਨ ਨ ਕੋਇ।
ਅੰਨੇ ਬਾਝ ਆਦਮੀ ਮਰ ਜਾਵਨ ਰਹਿਨ ਨ ਸੋਇ।
ਬਾਕੀ ਰਹੇ ਕਿਰਸਾਨ ਜੋ ਉਠ ਧਾੜੇ ਕਰਨੇ ਲਾਗ।
ਉਜੜੀ ਪੈਗਈ ਮੁਲਖ ਵਿਚ ਲੋਕ ਗਏ ਸਭ ਭਾਗ।
ਬਦਨੀਯਤ ਕਰਕੇ ਹਾਕਮਾ ਲੁਟ ਲੀਤਾ ਸਭ ਜਹਾਨ।
ਚਸ਼ਮੀ ਵੇਖ ਇਮਾਮ ਜੀ ਇਉ ਕਿਆਮਤ ਪਹੁੰਚੀ ਆਨ।
ਬੀਆ ਫਨਾਹਿ ਜਹਾਨ ਵਿਚ ਸਿਰ ਪਾਤਸ਼ਾਹਾਂ ਅਜ਼ਾਬ।
ਖਾਵੇ ਖੇਤੀ ਵਾੜ ਜੇ ਤਾਂ ਪੁਛੇ ਕਉਣ ਜਵਾਬ।
ਲੈ ਇਸਾਰੇ ਆਂਵਦੇ ਸੂਬੇ ਮੁਲਕਾਂ ਮਾਇ।
ਬਖਸ਼ੀ ਤੇ ਬੁਤਾਈਏ ਅਉਰ ਦੀਵਾਨ ਕਹਾਇ।
ਕਾਜ਼ੀ ਮੁਫਤੀ ਮਉਲਵੀ ਸਿਰ ਸਦਰ ਤਿਨਾਂ ਸਰਦਾਰ।
ਲੈਂਦੇ ਖਿਦਮਤ ਦੰਮ ਦੇਇ ਲੁਟ ਖਾਵਨ ਨੂੰ ਸੰਸਾਰ।
ਹਕ ਨ ਕੋਈ ਪਹੁੰਚਿਆ ਕੂਕ ਰਹੀ ਕੁਰਲਾਇ।
ਜੇ ਲਗੇ ਜਾਇ ਨਜ਼ੀਕ ਜੋ ਅਗੇ ਦੇਨ ਪਿਆਦੇ ਮਾਰ।
ਏਹ ਨਿਆਉਂ ਵਰਤਿਆ ਅਮਲ ਤੁਸਾਡੇ ਮਾਹਿ।
ਭੁਬੇਤਪਾਵਸ ਨਿਆਉਂ ਦੇਇ ਸਭਜਿੰਮੇ ਤੁਸਾਂ ਗੁਨਾਹਿ।
ਜਿਤੀ ਜਹਾਨ ਵਿਚ ਪਾਤਸ਼ਾਹ ਸਭ ਉਮਤ ਰਸੂਲ ਕਹਾਇ।
ਮਿਲ ਗਿਲ ਸਭ ਅਜ਼ਾਬ ਤਿਸਫਿਰਲਗਹਿ ਪੈਕੰਬਰ ਆਇ।
ਨਾਇਬ ਤੁਸੀ ਰਸੂਲ ਦੇ ਕਹੀਓ ਚਾਰ ਇਮਾਮ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਕਰਹੁ ਮੁਨਾਦੀ ਜਹਾਨ ਵਿਚ ਕੋ ਕਰੈ ਨ ਐਸਾ ਕਾਮ।
ਸਬ ਅਜ਼ਾਬ ਜਹਾਨ ਦੇ ਸਿਰ ਤੁਸਾਡੇ ਹੋਇ।
ਕਰਨਗੁਨਾਹਜੋਉਮਤੀ ਤਿਨਾਹਟਕਣਹਾਰ ਨ ਕੋਇ।

183. ਬਾਬੇ ਕੇ ਬਾਬਰ ਕੇ ਦੋਊ। ਆਪ ਕਰੇ ਪਰਮੇਸਰ ਸੋਊ।
ਦੀਨ ਸ਼ਾਹ ਇਨਕੋ ਪਹਿਚਾਨੋ। ਦੁਨੀਪਤੀ ਉਨਕੋ ਅਨਮਾਨੋ।

184. ਜਿਸਕੋ ਲੂਣ ਖਾਇ ਤਿਸ ਹੇਤਾਪੀਠਨਦੀਜੈ ਜਬਰਣ ਖੇਤ।
ਸ੍ਵਾਮੀ ਕਾਰਯ ਹਿਤ ਦੇ ਪ੍ਰਾਨ। ਦੋਨੋ ਲੋਕਨ ਸੁਯਸ ਮਹਾਨ।

185. ਲੂਣ ਸਾਹਿਬ ਦਾ ਖਾਇਕੈ ਰਣਅੰਦਰ ਲੜਮਰੈ ਸੁਜਾਪੈ।
ਸਿਰ ਵਢੇ ਹਥਿਆਰ ਕਰ ਵਰਿਆਮਾ ਵਰਿਆਮ ਸਿੰਝਾਪੈ॥

186 ਖਾਧੇ ਲੂੰਣ ਗੁਲਾਮ ਹੋਇ ਪੀਹ ਪਾਣੀ ਢੋਵੈ।
ਲੂੰਣ ਖਾਇ ਕਰ ਚਾਕਰੀ ਰਣ ਟੁਕ ਟੁਕ ਹੋਵੈ।
ਲੂੰਣ ਖਾਇ ਧੀ ਪੁਤ ਹੋਇ ਸਭ ਲਜਾ ਧੋਵੈ।
ਲੂੰਣ ਵਣੋਟਾ ਖਾਇਕੈ ਹਥ ਜੋੜ ਖਲੋਵੈ।
ਵਾਟ ਵਟਾਊ ਲੂੰਣ ਖਾਇ ਗੁਣ ਕੰਠ ਪਰੋਵੈ।
ਲੂੰਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ਮਰ ਜਨਮ ਵਿਗੋਵੈ।

187. ਨਮਕ ਹਲਾਲ ਨਾਥ ਕਾ ਕਰੀਐ।
ਮਰਨ ਜੀਵਨ ਅਸਿਧੁਜ ਪਰ ਧਰੀਐ।
ਸ੍ਵਾਮੀ ਕਹਿ ਜੋ ਰਣ ਮਧ ਤਿਆਗੈ।
ਈਹਾਂ ਨਿੰਦ ਨਰਕ ਤਿਹ ਆਗੈ।
ਤਾਂ ਕੋ ਮਾਸ ਗੀਧ ਨਹਿ ਲੇਹੀ।
ਨਮਕ ਹਰਾਮ ਸਾਨ ਤਸ ਦੇਹੀਂ।
ਆਗੈ ਸ੍ਵਰਗ ਨ ਈਹਾਂ ਯਸ।
ਸਾਤ ਮੁਠੀ ਤਾਂਕੇ ਸਿਰ ਤਸ।
ਜੋ ਸਨਮੁਖ ਹ੍ਵੈ ਤਜਾਗਤ ਪ੍ਰਾਣ।
ਸਫਲ ਜਨਮ ਤਾਂਕੋ ਤੂ ਜਾਨ।
ਜਿਤਕ ਰਕਤ ਧਰ ਗਿਰਤ ਸੁ ਬੂੰਦ।
ਤਿਤਕ ਬਰਖ ਭਰ ਭੁਗਤ ਮੁਕੁੰਦ।

188. ਜੋ ਕਹੂੰ ਕਾਲ ਤੇ ਭਾਸ ਕੈ ਬਾਰਿਜਤ, ਤੌ ਕਿਹ ਕੂੰਟ,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਕਹੋ ਭਜ ਜੈਸੇ।
ਆਗੇ ਹੂੰ ਕਾਲ ਧਰੇ ਅਸਿ ਗਾਜਤ ਛਾਜਤ ਹੈ ਜਿਹ ਤੇ ਨਸ ਐਸੇ।
ਐਸੋ ਨ ਕੈ ਗਯੋ ਕੋਈ ਸੁਦਾਵਰੇ ! ਜਾਂਹਿ ਉਪਾਵ ਸੋ ਘਾਵ ਬਚੈਯੈ।
ਜਾਤੇ ਨ ਛੂਟੀਐ, ਮੂੜ ! ਕਹੂੰ ਹਮ ਤਾਂਕੀ ਨ ਕਯੋ ਸਰਣਾਗਤ ਜੈਸੇ ? ॥

189. ਆਵੈ ਕਾਲ ਕਹਾਂ ਕੋ ਜਾਇ।
ਜਲ ਥਲ ਮਹੀਅਲ ਕਾਲ ਸਮਾਇ।
ਪਾਨੀ ਪਵਨ ਅਗਨ ਫੁਨ ਕਾਲੂ।
ਧਰਤੀ ਕਾਲ ਪਸਾਰਿਆ ਜਾਲੂ।
ਰਵ ਸਸ ਮੰਡਲ ਹੂਏ।
ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦ ਅਟਲ ਹੋਇ ਮੂਏ।
ਜੋਤੀ ਸਤੀ ਨੌ ਨਾਥ ਕਹਾਇ।
ਸਿਧ ਚੌਰਾਸੀ ਕਾਲ ਪਚਾਇ।
ਨਿਸ ਬਾਸਰ ਤਟ ਦੇਵ ਦੇਵਾਲਾ।
ਕਾਲ ਨ ਛਾਡੇ ਕਾਨ ਗੁਪਾਲਾ।
ਮੌਨੀ ਜੌਨੀ ਫਿਰ ਫਿਰ ਥਾਕੇ।
ਸੁਰ ਨਰ ਮੂਏ ਕਾਲ ਕੇ ਚਾਪੇ।
ਰਾਣਾ ਰੰਕ ਨ ਕੋਈ ਰਹੇ।
ਪਕੜ ਝੋਟ ਕਾਲ ਸਭ ਗਹੇ।
ਖਾਣੀ ਚਾਰ ਨ ਰਹਿਸੀ ਜਗ ਮੈਂ।
ਕਾਲ ਪਸਾਰਿਆ ਬੰਧਨ ਪਗ ਮੈਂ।
ਮੀਰ ਪੀਰ ਸਾਦਿਕ ਅਰ ਸਾਲਿਕ।
ਖਲਕਤ ਮਰੇ ਸਦਾ ਥਿਰ ਖਾਲਿਕ।
ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਸਿਧਾਵੈ।
ਕਾਲ ਸਬਲ ਨਹੀਂ ਛੂਟਨ ਪਾਵੈ।
ਚੌਦਹ ਤਬਕ ਕਾਲ ਕੋ ਵਸ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਕਾਲ ਛਾਡ ਕਿਤ ਜਾਈਐ ਨਸ।
ਕਾਲ ਜਲਾਇ ਸਭੋ ਜਗ ਖਾਧਾ।
ਤ੍ਰੈ ਲੋਕੀ ਮਹਿ ਰੈਹਨ ਨ ਪਾਧਾ।
ਕਾਲ ਵਸ ਭਏ ਰਾਮ ਰਸੂਲ।
ਬਰ ਸਰ ਨਾਨਕ ਕਾਲ ਕਬੂਲ।

190. ਅਬ ਰੀਝ ਕੈ ਦੇਹੁ ਵਹੈ ਹਮਕੋ, ਜੋਊ ਹੌਂ ਬਿਨਤੀ ਕਰ ਜੋਰ ਕਰੋਂ।
ਜਬ ਆਯੁ ਕੀ ਔਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿ ਹੀ ਰਣ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ।

191. ਧੰਨ ਜੀਓ ਤਿਹ ਕੋ ਜਗ ਮੇ ਮੁਖ ਤੇ ਹਰਿ ਚਿਤ ਮੈ ਜੁਧ ਬਿਚਾਰੈ।
ਦੇਹ ਅਨਿਤ ਨ ਨਿਤ ਰਹੈ ਜਸ ਨਾਵ ਚੜ੍ਹੈ ਭਵ ਸਾਗਰ ਤਾਰੈ।
ਧੀਰਜ ਧਾਮ ਬਨਾਇ ਇਹੈ ਤਨ ਬੁਧਿ ਸੁ ਦੀਪਕ ਜਿਉ ਉਜਿਆਰੈ।
ਗਿਆਨਹਿ ਕੀ ਬਢਨੀ ਮਨੋ ਹਾਥ ਲੈ ਕਾਤਰਤਾ ਕੁਤਵਾਰ ਬੁਹਾਰੈ।

192. [See No. 157]

193. ਸਿਰ ਸਿਰ ਲੇਖ ਅਲੇਖਦਾ ਉਤਮ ਮਧਮ ਜਾਨ।
ਕਰਮੀਂ ਆਪੋ ਆਪਣੀ ਮਸਤਕ ਭਏ ਨਿਸ਼ਾਨ।

194. ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖ ਧੁਰਾਹੁ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ।
ਆਪ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮ ਚਲਾਇ ਸੋਈ ਜੀਉ।

195. ਹੁਕਮੀ ਲਿਖੈ ਸਿਰਿ ਲੇਖੁ ਵਿਣ ਕਲਮ ਮਸਵਾਣੀਐ।

196. ਆਖੀਨਾਨਕ ਸ਼ਾਹਸਚ ਸੁਣਹੁ ਬਹਾਵਦੀਨ ਪੀਰ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ * * *।
ਤੀਜਾ ਮਜ਼ਹਬ ਪਾਕ ਹੈ ਨੇਕ ਬਦ ਤੋਂ ਦੂਰ।
ਭਲੇ ਬੁਰੇ ਦਰਗਾਹ ਵਿਚ ਵਜ਼ਨ ਨਾ ਮਿਲਦੇ ਦੂਰ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਭਲਾ ਭਲਿਆਈ ਗਰਬਿਆ ਮੋਸਮ ਅਵਰਨ ਕੋਇ।
ਬੁਰਾ ਬੁਰਿਆਈ ਸਹਿਮਿਆ ਨੀਚਕਰਮ ਬਹਿਰੋਇ।
ਦੋਵੇਂ ਰਹੇ ਜਹਾਨ ਵਿਚ ਧੁਰ ਨਾ ਪਹੁਚੇ ਜਾਇ।
ਨਾਨਕ ਕਹੇ ਬਹਾਵਦੀਨ ਹਉਮੈ ਰਖੈ ਅੜਾਇ।
ਭੀਸਾ ਮਜ਼ੂਬ ਸਚ ਹੈ ਮਾਰਫਤੀਂ ਮਨ ਮਾਰ।
ਨੇਕ ਬਦ ਦੋਇ ਰਾਹ ਛਡ ਹਰਦਮ ਖਾਲਕ ਸਾਰ।
ਨੇਕ ਬਦ ਦੋਇ ਗਾਡੜੇ ਚਲਦੇ ਗਾਡੀ ਰਾਹਿ।
ਦੋਨੋਂ ਫਾਥੇ ਰਾਹ ਵਿਚ ਛੁਟੇ ਜਾਨ ਅਲਾਹਿ।
ਲੀਹੇ ਲੀਹੇ ਗਾਡੀ ਚਲੇ ਲੀਹੇ ਚਲਨ ਕਪੂਤ।
ਭੀਨੋਂ ਲੀਹੇ ਨਾ ਚਲਨ ਸਿੰਘ ਸੂਰਮਾ ਸਪੂਤ।

197. ਕੇਤੇ ਲਖ ਪੈਕੰਬਰਾਂ ਉਮਤ ਲਖ ਆਲੋਇ।
ਕਲਮਾਂ ਇਕ ਖੁਦਾਇ ਹੈ ਦੂਜੀ ਦਰੋਗ ਬਗੋਇ।
ਵਾਹਿਦ ਲਾਸ਼ੀਕ ਹੈ ਪੰਜ ਤਨ ਪਾਕੁ ਖੁਦਾਇ।
ਨਾਹਿ ਨਮੂਨਾ ਜਿਸਦਾ ਥੇ ਚੁਗੁਨ ਕਹਾਇ।

198. ਬਲਨ ਚਰਾਗ ਬਿਅੰਤ ਲਖ ਬਿਸਮੇਹੋਇ ਬਿਅੰਤ।
ਵਡਾ ਨੂਰ ਸਲਾਹੀਐ ਜਿਸ ਥੀਂ ਭਏ ਅਨੰਤ।
ਨੂਰੋਂ ਬਲਿਆ ਚਰਾਗ ਇਕ ਇਕ ਚਰਾਗੋਂ ਲਖ।
ਆਫਤਾਬ ਮਹਿਤਾਬ ਲਖ ਉਤਪਤ ਆਂਖ ਫਰਕ।
ਏਕ ਪਲਕ ਕੇ ਅੰਤਰੇ ਉਤਪਤ ਖਪਤ ਅਪਾਰ।
ਲਉ ਥਾਲੀ ਦਰਗਾਹ ਦਾ ਕੇਤਾ ਕਰੋਂ ਸ਼ੁਮਾਰ।
ਕਹੋ ਮਹੰਮਦ ਇਕ ਤੁਮ ਦਰਗਹ ਕਈ ਅਪਾਰ।
ਉਪਜਹਿ ਨੂਰ ਖੁਦਾਇ ਤੇ ਖਪਤਿ ਨ ਲਾਗੇ ਵਾਰ।

199. ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਥਾਬੇ ਆਦਮਦੇ ਫਰਜੰਦ।
ਲੜਦੇ ਹਦਾਂ ਏਨ ਕਰ ਸਚ ਭੁਲਾਇਨ ਪੰਦ।
ਦਰਗਹ ਓੜ ਨ ਪਾਇਨੀ ਜੋ ਕਰਦੇ ਦਾਵੇ ਕੂੜ।
ਦਾਵਾ ਰਾਮ ਰਹੀਮ ਕਰ ਲੜ ਮਰਦੇ ਹੋਂਦੇ ਧੂੜ।

200. ਦੋਹਾਂ ਦਾਵਾ ਪਕੜਿਆ ਮਰਦੇ ਝਗੜ ਗਾਵਾਰ।
ਠਹਿਕਣ ਚੁਲਾਂ ਥਾਂਸ ਜਿਉਂ ਆਤਿਸ਼ ਪੈਦਾ ਹੋਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਆਤਿਸ਼ ਗੁਸਾ ਸ਼ੈਤਾਨ ਹੈ ਜਲ ਬਲ ਮਰਦੇ ਦੋਇ।
ਤੀਜਾ ਮਜ਼ਹਬ ਪਾਕ ਹੈ ਜੋ ਦਾਵਾ ਕਰੇ ਨਾ ਮੂਲ।
201. ਲਖ ਚਉਰਾਸੀ ਉਮਤੀ ਸਿਰਜੀ ਆਪ ਅਲਾਹ।
ਗੁਨਾ ਗੁਨ ਉਪਾਇਕੈ ਕੀਤੀਅਸੁ ਫੇਰ ਸਲਾਹ।
ਇਕੋ ਪਾਕ ਖੁਦਾਇ ਹੈ ਸਿਰ ਸ਼ਾਹਾਂ ਪਾਦਸ਼ਾਹ।
ਬਿਨਾਂ ਵਜ਼ੀਰੇ ਰਾਜ ਹੈ ਅਰੀਮ ਬਿਅੰਤ ਅਥਾਹ।
ਦੂਜੇ ਕੁਦਰਤਿ ਸਾਜ ਕੈ ਕੀਤੀ ਆਦੁਮ ਰੂਪ।
ਕਾਨ ਹੈਵਾਨ ਨਬਾਤ ਤ੍ਰੈ ਸਿਰ ਤੀਨੋਂ ਕੇ ਭੂਪ।
ਖਾਸੇ ਬੰਦੇ ਕੁਦਰਤੀ ਸਿਰਜੇ ਖੁਦ ਕਰਤਾਰ।
202. ਇਕਦੂ ਆਦਮ ਲਖ ਕਰ ਲਖੋਂ ਲਖ ਅਸੰਖ।
ਇਕੋ ਜੁਸਾ ਰੂਹ ਇਕ ਰਾਹ ਸ਼ੈਤਾਨ ਬਿਅੰਤ।
203. ਬੰਦੇ ਇਕ ਖੁਦਾਇਦੇ ਹਿੰਦੂ ਮੁਸਲਮਾਨ।
ਦਾਵਾ ਰਾਮ ਰਸੂਲ ਕਰ ਲੜਦੇ ਬੇਈਮਾਨ।
204. ਸਾਹਿਬ ਇਕੋ ਰਾਹ ਦੁਇ ਹਿੰਦੂ ਮੁਸਲਮਾਨ।
ਦਾਵੇ ਉਤੇ ਲੜ ਮਰੇਂ ਰਹਿਆ ਖੁਦਾਇ ਅਮਾਨ।
ਨਾਨਕ ਦਾਵਾ ਛਡਿਆ ਜਗ ਵਿਚ ਵਰਤੇ ਖੈਰ।
ਨਾ ਕਾਹੂ ਸੋਂ ਦੋਸਤੀ ਨਾਂ ਕਾਹੂ ਸੋ ਬੈਰ।
205. ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਜ਼ਰਬ ਲਗਾਵਨ ਦੋਇ।
ਸਾਹਿਬ ਜ਼ਰਬੋਂ ਬਾਹਿਰਾ ਰਵਿ ਰਿਹਾ ਵਿਚ ਲੋਇ।
206. ਭੁਲਣ ਅੰਦਰ ਸਭ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ।
207. ਸਚੀ ਸੁੰਨਤ ਰਬ ਦੀ ਮੋਇ ਲੈ ਆਇਆ ਨਾਲ।
ਜੋ ਰਖੇ ਮੋਇ ਅਮਾਨਤੀ ਸੋ ਖਾਸਾ ਬੰਦਾ ਭਾਲ।
ਫਿਰ ਗਿਆ ਦਰਗਾਹ ਵਿਚ ਅਗੇ ਰਖ ਨੀਸ਼ਾਨ।
ਹੋਰ ਦਰਗਹ ਢੋਈ ਨਾ ਲਹਿਨ.....।
ਅਵਲ ਸੁਨਤ ਮੋਇ ਹੈ ਸਿਰ ਪਰ ਰਖੇ ਜੋਇ।
ਪਾਵੇ ਮਰਾਤਬ ਸਯਦੀ ਵਡਾ ਰਿਖੀਸਰ ਹੋਇ।
208. ਹਿਕਮਤ ਲਖ ਹਕੀਮ ਮਿਲੂ ਸਾਹਿਬ ਤੂਲ ਨ ਕੋਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

209. ਹਦੀਸ:-

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣ ਕਹਾਵੈ।
ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮੁਸਲਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ॥
ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ।
ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੈ ਸਿਰ ਊਪਰਿ ਕਰਤਾ ਮੰਨੈ ਆਪੁ ਗਵਾਵੈ।
ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਅ ਮਿਹਰੰਮਤ ਹੋਇ ਤ ਮੁਸਲਮਾਨ ਕਹਾਵੈ॥

210. ਆਇਤ:-

ਮਿਹਰ ਮਸੀਤ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ।
ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ।
ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮਿ ਨਿਵਾਜ।
ਤਸਬੀ ਸਾਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ।

211. ਸੂਰਾ:-

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰੁ ਉਸੁ ਗਾਇ।
ਗੁਰ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ।
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ।
ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ।
ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ।

212. ਸੂਰਾ:-

ਜਿਨਾਂ ਸਚ ਪਛਾਣਿਆ ਪਉਸਨਿ ਭਿਸਤੀ ਜਾਇ।
ਹਕ ਹਲਾਲੀ ਖਾਵਣਾ ਸਚੁ ਤਿਨਾੜੇ ਭਾਇ।
ਜੋਰ ਨ ਕੀਜੈ ਕਿਸੀ ਪਰ ਉਤਮ ਮਧਮ ਨ ਕੋਇ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਨੋਂ ਦੋਹਾਂ ਨਸੀਹਤੁ ਹੋਇ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

213. ਆਇਤਃ-

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ।
ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ।
ਨਾ ਇਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਇਹੁ ਜਲੈ ਨ ਜਾਇ।
ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ।

214. ਹਵੀਸਃ-

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ।
ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰ ਬ੍ਰਾਹਮਣੁ ਥੀਆ।
ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ।

215. ਆਇਤਃ-

ਲਖਚੋਰੀਆਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖਗਾਲਿ।
ਲਖਠਗੀਆ ਪਹਿਨਾਮੀਆਰਾਤਿਦਿਨਸੁ ਜੀਅਨਾਲਿ।
ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਹਮਣ ਵਟੇ ਆਇ।
ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ।
ਹੋਹਿ ਪੁਰਾਣਾ ਸੁਟੀਐ ਛੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ।
ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ।
ਨਾਇ ਮੰਨਿਐ ਖਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ।
ਦਰਗਹਿ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੂਟਸਿ ਪੂਤੁ।

216. ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ।
ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ।
ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ।
ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ।
ਵੇ ਤਗਾ ਆਪੇ ਵਤੈ।
ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ।
ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ।
ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ।
ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ।
ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

217. ਕੇਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ।
ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ।
ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ।
ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ।
ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ।
ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ॥

218. ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ।
ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਆ ਪਰਧਨ ਰੂਪੁ।
ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇ ਤਬਾਰੀ ਖਾਹਿ।
ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮਪੁਰਿ ਜਾਹਿ।
ਸਭੋ ਸੂਤਕੁ ਭਰਮ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ।
ਜੰਮਣ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ।
ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋ ਨ ਰਿਜਕ ਸੰਬਾਹਿ।
ਨਾਨਕ ਜਿਨੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨਾ ਸੂਤਕੁ ਨਾਹਿ।

219. ਕਲਜੁਗ ਨਾਨਕ ਨਿਰਮਲਾ ਪੰਥ ਚਲਾਯਾ ਆਇ।
ਬੇਦ ਕਤੇਬਾਂ ਬਾਹਿਰਾ ਇਕੋ ਜਪਿਆ ਖੁਦਾਇ।
ਟਿਬੇ ਟੋਏ ਦੁਨੀ ਤੋਂ ਕੀਤੇ ਢਾਹਿ ਮੈਦਾਨ।
ਕੀਤੀ ਹੈ ਮਨਸੂਖ ਸਭ ਸਚੀ ਰਚ ਚਉਗਾਨ।

220. ਇਕੋ ਰਾਹ ਦਰਗਾਹ ਇਕ ਇਕੋ ਛਤ੍ਰ ਅਟੱਲ।
ਇਕਾ ਜ਼ਰਬ ਜਹਾਨ ਵਿਚ ਨਾਨਕ ਰਾਜ ਅਚੱਲ।
ਮਸ਼ਰਕ ਅਤੇ ਮਗ਼ਰਬੋਂ ਔਰ ਜਨੂਬ ਸ਼ਮਾਲ।
ਦਰਸ਼ਨ ਦੇਖਉ ਆਉਗੀ ਉਮਤੀ ਅੰਤ ਨ ਭਾਲ।
ਸੱਤਰ ਜਾਮੇ ਦੁਨੀ ਵਿਚ ਰਖੇ ਬਕਾਈ ਫੇਰ।
ਮਜ਼ਹਬ ਨ ਜਾਣੇ ਦੇਸਨੀ ਰਖਸਨ ਉਮਤ ਮੇਰ।
ਨਾਨਕ ਦਰਸ਼ਨ ਕਲੀ ਵਿਚ ਹੋਰ ਨ ਦਰਸ਼ਨ ਭਾਲ।
ਜੁਗ ਜੁਗ ਦਰਸ਼ਨ ਨਉਤਨਾ ਨਾਨਕ ਸ਼ਾਹ ਕਤਾਲ।
ਚਾਦਰ ਪਾਈ ਦਰਗਾਹ ਤੇ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ।
ਭਲੇ ਬਹੇ ਘਰਾਣਾ ਕਿਸੇ ਦਾ ਸੋ ਕਦੇ ਨ ਹੋਇ ਜ਼ਹੀਰ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਜੋ ਕੋ ਆਵੇ ਚਲਕੇ ਬਹੇ ਜੋ ਚਾਦਰ ਹੇਠ ।
ਕਲੀ ਕਾਲ ਬੇਤਾਲ ਦੀ ਤਿਮਹਿ ਨ ਲਾਗੈ ਫੇਟ ।
ਘਿਉ ਮੈਦਾ ਖੰਡ ਸ਼ਕਰਾਂ ਮਾਖਿਓਂ ਮਾਝੇ ਦੁਧ ।
ਖੀਰ ਖੰਡ ਮਠਿਆਈਆਂ ਰਬ ਸਭ ਕਿਛ ਦਿਤਾ ਮੁਝ ।
ਕਰਨ ਸਭੋਗ ਬਿਲਾਸ ਬਹੁ ਗੁਨਾ ਗੁਨ ਪਰਸਾਦਿ ।
ਜੋ ਸ਼ਰਨ ਪਏ ਗੁਰਦੇਵ ਦੀ ਸੋ ਭੋਗਨ ਆਦਜੁਗਾਦਿ ।
ਝਗੜ ਚੁਕਾਵਨ ਕਾਰਨੇ ਆਏ ਦੁਨੀ ਫਕੀਰ ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਡਿਠੇ ਖਰੇ ਸ਼ਹੀਰ ।

* * * *

ਤੁਰਕ ਰਦੇ ਰਾਹ ਹਿੰਦੂਆਂ ਅਪਨਾ ਦੀਨ ਸਲਾਹਿ ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਕਰ ਮਨਸੂਖ ਉਠਾਇ ।

* * * *

ਦੋਹੀਂ ਚਸ਼ਮੀਂ ਵੇਖ ਤੂੰ ਤਾਂ ਸਚ ਲੈਂਹ ਮਹਲ ।
ਨਾਨਕ ਕਲ ਵਿਚ ਨਿਰਮਲੀ ਗੁਰ ਸਿਖੀ ਪਰਵਾਨ ।
ਅਗਿਣਤ ਲੰਘੇ ਉਮਤੀ ਸਚ ਨਾਮ ਪਰਵਾਨ ।
ਸਚੋ ਚਾਹੇ ਸਭ ਖੜੀ ਦਰਗਹ ਲਹਨ ਨ ਢੋਇ ।
ਰੋਟੀ ਕਪੜੇ ਕਾਰਨੇ ਕੂੜ ਕਮਾਵਨ ਲੋਇ ।
ਖਾਵਣ ਪਹਿਰਨ ਰਬ ਦਾ ਕਰਮੀ ਪਲੈ ਪਾਇ ।
ਆਸ ਬਿਗਾਨੀ ਜੋ ਕਰੇਨ ਸੋ ਦਰਗਹ ਲਹਨ ਸਜ਼ਾਏ ।
ਫਿਟ ਤਿਨਾਂ ਦਾ ਜੀਵਿਆ ਜੋ ਪਰਕੀ ਆਸ ਕਰੇਨ ।
ਰੋਟੀ ਕਪੜੇ ਕਾਰਨੇ ਮੁਖਹੁ ਕੂੜ ਬੋਲੇਨ ।
ਸੁਨਹੁ ਕਾਜੀ ਰੁਕਨ ਦੀਨ ਸਚਾ ਏਹ ਜਵਾਬ ।
ਸਾਹਿਬ ਦਾ ਫੁਰਮਾਇਆ ਲਿਖਿਆ ਵਿਚ ਕਿਤਾਬ ।
ਐਥੇ ਦੇਖ ਸਿਆਨ ਲੈ ਅਗੇ ਜਾਇ ਪਛਾਣ ।
ਵਿਚ ਵਿਚ ਫਕੜੀ ਖਲਕ ਦੀ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ।
ਨਿਕਲੀ ਜ਼ਰ ਸਰਕਾਰ ਤੇ ਆਈ ਸੁਨਿਆਰੇ ਹੱਥ ।
ਕਿਸੇ ਬਨਾਏ ਛਲੜੇ ਕਿਸੇ ਬਨਾਈ ਨੱਥ ।
ਕਿਸੇ ਤਨਉੜੇ ਵਾਲੀਆਂ ਕੰਛਨ ਘੜੇ ਸਵਾਰ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਸੋਨਾ ਇਕਸੇ ਜ਼ਾਤ ਦਾ ਜ਼ੇਵਰ ਬਹੁ ਪਰਕਾਰ ।
ਮਾਨਸ ਇਕਸੇ ਜ਼ਾਤ ਦੇ ਦੀਨ ਭਿੰਨ ਭਿੰਨ ਹੋਇ।
ਕੋਇ ਕਰਾਇ ਸੁੰਨਤੀ ਜਤ ਰਖਾਇ ਕੋਇ ।

* * * * * *

ਦਾਵਾ ਛਡੋ ਮੋਮਨੋ ਬਾਦ ਮਿਟਾਵਹੁ ਕੂੜ ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਜੋ ਕਰ ਦੋਵੇਂ ਮਨਸੂਖ ।
ਪਕੜਹੁ ਰਾਹਿ ਖੁਦਾਇ ਦਾ ਦਰਗਹ ਪਵਹੁ ਕਬੂਲ।
ਲਿਖਿਆ ਵਿਚ ਕਿਤਾਬ ਦੇ ਝਗੜਾ ਰਾਮ ਰਸੂਲ।
ਵਿਚ ਵਿਚ ਗਲਾਂ ਕੂੜੀਆਂ ਸੋਧਹੁ ਬੇਦ ਕਤੇਬ।

* * * * * *

221. ਜਿਸਦੇ ਹਥ ਫਰਮਾਨ ਹੋਇ ਸਚਾ ਅਮਲ ਚਲਾਇ।
ਜਿਥੇ ਉਸਦਾ ਹੁਕਮ ਜਾਇ ਅਗੋਂ ਸਕੇ ਨ ਕੁਛ ਦੁਰਾਇ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਸਭ ਮੰਨਨ ਹੁਕਮ ਕਬੂਲ ।
ਨਾਨਕ ਆਖਾ ਦੁਨੀ ਵਿਚ ਦੂਜਾ ਜਪੇ ਨ ਮੂਲ ।
ਗੁਜ਼ਰੇ ਨੂੰ ਸਲਵਾਤ ਹੈ ਜੋ ਤਿਸ ਪਰ ਬੈਠੇ ਹੋਰ ।
ਮਰਦਾ ਹੋਯਾ ਬਚਾਇ ਜਾਇ ਫਿਰ ਹੋਇ ਸਵਾਯਾ ਜ਼ੋਰ।
ਕਰਕੇ ਆਪ ਬਰਾਬਰੀ ਚਾੜ੍ਹ ਬਹਾਏ ਤਖਤ ।
ਦੇਵੇ ਟਿਕਾ ਹਥੀਂ ਆਪਨੀ ਦੇ ਸਵਾਈ ਬਖਤ ।
ਅਟਕੇ ਮਜ਼ਹਬ ਨ ਫੇਰ ਤਿਸ ਹੋਇ ਬੈਠੇ ਇਕ ਸਰੂਪ ।
ਇਕ ਜੋਤ ਦੁਇ ਮੂਰਤੀ ਸ਼ਕ ਨ ਕਰੇ ਸਪੂਤ।
ਨਾਨਕ ਰਾਜ ਚਲਾਇਆ ਸਚੁ ਨੀਵ ਸਤਾਣੀ ਦੇਇ।
ਹਲੇ ਨ ਹਲਾਈ ਕਿਸੇ ਦੀ ਖਸ ਨ ਕੋਈ ਲੇਇ।
ਖਾਲੀ ਤਖਤ ਨ ਰਹੇ ਕਦ ਮਹਾਂ ਪੁਰਖ ਹੈ ਜੋਇ।
ਸਵਾਇ ਤੇ ਸਵਾਇਆ ਜਾਮੇ ਪਹਿਰੇ ਸੋਇ।
ਦੀਵੇ ਤੇ ਦੀਵਾ ਬਲੇ ਜੋਤੀ ਘਟ ਨ ਜਾਇ।
ਪੀਰ ਮੁਰੀਦ ਬਰਾਬਰੀ ਨਾਨਕ ਸਚੁ ਅਲਾਇ।

222. ਵਿਚ ਜ਼ਮਾਨੇ ਆਖਰੀ ਖਾਤਮ ਦੋਇ ਰਸੂਲ।
ਇਕ ਨਾਨਕ ਇਕ ਮੁਸਤਫਾ ਸਾਸਨ ਦੁਹੇ ਨ ਸੂਲ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਰਹਿਸੀ ਖਤਮ ਜਹਾਨ ਵਿਚ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੋਇ ਦੁਹਾਂ ਕੇ ਸਿਰ ਪੀਰ।
ਦੋਨੋਂ ਫਿਰਕੇ ਫੇਰਸੀ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ।
ਆਸਨ ਤੀਜੇ ਰਾਹ ਵਿਚ ਦੋਵੇਂ ਫਾਨੀ ਜਾਨ ।

ਪਉੜੀ

223. ਸਿਰ ਸ਼ਾਹਾਂ ਪਤਿਸ਼ਾਹ ਹੈ ਦੇਹੀ ਸਭ ਲੋਈ ।
ਰਯਤਿ ਸਭ ਪਾਤਸ਼ਾਹ ਦੀ ਜੋ ਕਰੇ ਸੋ ਹੋਈ।
ਖਵਰ ਵੰਦ ਖੁਦ ਖਾਲਸਾ ਏਕੋ ਮਨ ਸੋਈ ।
ਅਮਰ ਮੰਨੇ ਪਾਤਸ਼ਾਹ ਦਾ ਤਿਸ ਬਿਘਨ ਨ ਕੋਈ।
ਆਪ ਸਭ ਕਿਛੁ ਜਾਨਦਾ ਜੀਅ ਜਾਣੋਈ ।
ਜਿਨੀ ਅਮਰ ਨ ਮੰਨਿਆ ਦਰ ਲਹਿਨ ਨ ਢੋਈ।

* * * * *

224. ਜੋਊ ਧਰਮ ਰਾਖਨੇ ਹਿਤ ਭਾਈ।
ਸੀਸ ਦੀਓ ਹਮਰੇ ਪਿਤ ਜਾਈ।
ਸੋਊ ਧਰਮ ਮੈਂ ਅਚਲ ਚਲਾਊਂ ।
ਚਿੜੀਆਂ ਕੋਲੋਂ ਬਾਜ਼ ਤੁੜਾਊਂ।
ਬਕਰਿਆਂ ਤੇ ਮੈਂ ਸ਼ੇਰ ਕੁਹਾਊਂ।
ਰਾਠਨ ਕੇ ਸੰਗ ਰੰਕ ਭਿੜਾਊਂ ।
ਸਵਾ ਲਾਖ ਸਿਉਂ ਏਕ ਲੜਾਊਂ।
ਭੂਪ ਗਰੀਬਨ ਤਈਂ ਬਨਾਊਂ ॥

* * * * *

225. ਹਿਕਮਤ ਲਖ ਹਕੀਮ ਮਿਲ ਸਾਹਿਬ ਤੁਲ ਨ ਕੋਇ।
226. ਭੁਲਨ ਵਿਚੁ ਕੀਆ ਸਭ ਕੋਈ ਕਰਤਾ ਆਪਨ ਭੁਲੇ।
227. [*See No.* 221]
228. [*See No.* 221]
229. ਨਾਨਕ ਅੰਗਦ ਕੋ ਬਪੁ ਧਰਾ।
ਧਰਮ ਪ੍ਰਚੁਰ ਇਹ ਜਗ ਮੋ ਕਰਾ।
ਅਮਰਦਾਸ ਪੁਨ ਨਾਮ ਕਹਾਯੋ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਜਨ ਦੀਪਕ ਤੈਂ ਦੀਪ ਜਗਾਯੋ ॥

230. ਪੰਚਹੁੰ ਮੈ ਨਿਤ ਵਰਤਤ ਮੈ ਹੋਂ ਪੰਚ ਮਿਲਹਿੰ ਸੇ ਪੀਰਨ ਪੀਰ ।
ਗੁਰ ਘਰ ਕੀ ਮਿਰਜਾਦਾ ਪੰਚਹੁ ਪੰਥਹੁ ਪਾਹੁਲ ਪੂਰਬ ਪੀਂਨ ।
ਹੁਇ ਤਨਖਾਹੀਆ ਬਖਸ਼ਹਿ ਪੰਚਹੁ ਪਾਹੁਲ ਦੇ ਮਿਲਪੰਚ ਪ੍ਰਬੀਨ ।
ਲਖਹੁ ਪੰਚ ਕੀ ਬਡ ਬਡਿਆਈ ਪੰਚ ਕਰਹਿ ਸੋ ਨਿਫਲ ਨ ਚੀਨ ।
ਭੋਜਨ ਛਾਦਨ ਪੰਚਨ ਅਰਪਹਿ ਅਰਜ ਕਰਹਿ ਤਿਨ ਬਾਂਛਤ ਲੀਨ ।

231. ਸਿੰਘ ਸੁ ਰਹਿਤ ਪੰਚ ਜਹਿ ਮਿਲੇਂ ।
ਮਮ ਸਰੂਪ ਸੋ ਦੇਖਹੁ ਭਲੇ ।

232. ਆਗਯਾ ਭਈ ਅਕਾਲ ਕੀ ਤਬੀ ਚਲਾਯੋ ਪੰਥ ।
ਸਬ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨੀਯੋ ਗ੍ਰੰਥ ।
ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਯੋਂ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ।
ਜਿਨਕਾ ਹਿਰਦਾ ਸੁਧ ਹੈ ਖੋਜ ਸ਼ਬਦ ਮੈਂ ਲੇਹ ॥

233. ਜਿਚਰ ਕੂੜ ਨ ਬੁਝਿਆ ਸਿਰ ਪਰ ਮੁਰਸ਼ਦ ਥਾਪ ।
ਮਹਿਰਮ ਹੋਇ ਕਲਾਮ ਦਾ ਖੁਦੀ ਉਠਾਵਹੁ ਤਾਪ ।
ਕਰੋ ਪਨਾਹ ਖੁਦਾਇ ਦੀ ਉਮਤ ਦੀ ਛਡ ਆਸ ।
ਅਮਲੀ ਆਪੋ ਆਪਣੀ ਨੇਕੀ ਹੋ ਕਿ ਸਾਸ ।
ਅਮਲੀ ਆਪੋ ਆਪਣੀ ਸਿਰ ਸਿਰ ਹੋਇ ਹਿਸਾਬ ।

234. ਨਾਨਕ ਆਖੇ ਰੁਕਨ ਦੀਨ ਇਕੋ ਪਾਕ ਖੁਦਾਇ ।
ਦੂਜੀ ਕੁਦਰਤ ਕੂੜ ਹੈ ਅਲਾਹ ਆਪ ਗੁਆਹਿ ।

235. ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ।
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ ॥

236. ਜਿਹਿ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ।
ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ।
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ।
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ।
ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ।
ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗ ਸੁਖ ਬਸਨਾ ।
ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ।
ਜਿਹ ਪ੍ਰਸਾਦ ਰੰਗ ਰਸ ਭੋਗ ।
ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥

237. ਤਨਕ ਹੀ ਜਾਮਨ ਕੈ ਦੂਧ ਦਧਿ ਹੋਤ ਜੈਸੇ,
ਤਨਕ ਹੀ ਕਾਂਜੀ ਪਰੈ ਦੂਧ ਫਾਟ ਜਾਤ ਹੈ।
ਤਨਕ ਹੀ ਬੀਜ ਬੋਇ ਬਿਰਖ ਬਿਥਾਰ ਹੋਇ,
ਤਨਕ ਚਿਨਗ ਪਰੇ ਭਸਮ ਸਮਾਤ ਹੈ।
ਤਨਕ ਹੀ ਖਾਏ ਬਿਖ ਹੋਤ ਹੈ ਬਿਨਾਸ ਕਾਲ,
ਤਨਕ ਹੀ ਅੰਮ੍ਰਿਤ ਕੈ ਅਮਰ ਹ੍ਵੈ ਜਾਤ ਹੈ।
ਸੰਗਤ ਅਸਾਧੁ ਸਾਧੁ ਗਨਿਕਾ ਬਿਵਾਹਤਾ ਜਯੋਂ,
ਤਨਕ ਮੈਂ ਉਪਕਾਰ ਔ ਬਿਕਾਰ ਘਾਤ ਹੈ॥

238. ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

239. ਇਕਦੂ ਆਦਮ ਲਖ ਕਰ ਲਖੋਂ ਲਖ ਅਸੰਖ ।
ਇਕੋ ਜੁਸਾ ਰੂਹ ਇਕ ਰਾਹ ਸ਼ੈਤਾਨ ਬਿਅੰਤ ।

240. ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ,
ਸਭਨਾ ਜੀਆ ਇਕੋ ਛਾਉ,
ਆਪੋ ਜੇ ਕੋ ਭਲਾ ਕਹਾਇ,
ਨਾਨਕ ਤਾ ਪਰ ਜਾਪੈ ਜਾਂ ਪਤ ਲੇਖੈ ਪਾਇ ॥

241. ਜਾਨੋ ਜੋਤ ਨ ਪੂਛੋ ਜਾਤੀ ਅਰੋ ਜਾਤ ਨ ਹੇ॥

242. ਜਾਤੀ ਦੇ ਕਿਆ ਹਥ ਸਚ ਪਰਖੀਐ ॥

243. ਖਸਮ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ।
ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤ ॥

244. ਸਾ ਜਾਤ ਸਾ ਪਤ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ।

45. ਸੋ ਬ੍ਰਹਮਨ ਜੋ ਬਿੰਦੇ ਬ੍ਰਹਮ,

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਜਪ ਤਪ ਸੰਜਮ ਕਮਾਵੈ ਕਰਮ,
ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤ,
ਸੋਈ ਬ੍ਰਹਮਨ ਪੂਜਨ ਜੁਗਤ ॥

246. ਖਤ੍ਰੀ ਸੋ ਜੋ ਕਰਮਾਂ ਕਾ ਸੂਰ।
ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰ ।
ਖੇਤ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨ ।
ਸੋ ਖਤ੍ਰੀ ਦਰਗਹ ਪਰਵਾਨ ।

247. ਜਾਤ ਕਾ ਗਰਬ ਨ ਕਰੀਅਹੁ ਕੋਈ।
ਬ੍ਰਹਮ ਬਿੰਦੇ ਸੋ ਬ੍ਰਹਮਨ ਹੋਈ ।
ਜਾਤ ਕਾ ਗਰਬ ਨ ਕਰ ਮੂਰਖ ਗਾਵਾਰਾ।
ਇਸ ਗਰਬ ਤੇ ਚਲੈ ਬਹੁਤ ਬਿਕਾਰਾ॥
ਚਾਰੈ ਬਰ ਆਖੈ ਸਭ ਕੋਈ ।
ਬ੍ਰਹਮ ਬਿੰਦ ਤੇ ਸਭ ਉਪਜ ਹੋਈ ।
ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ।
ਬਹੁ ਬਿਧ ਭਾਂਡੇ ਘੜੈ ਕੁਮਹਾਰਾ।
ਪੰਚ ਤਤ ਮਿਲ ਦੇਹੀ ਕਾ ਆਕਾਰਾ ।
ਘਟ ਬਧ ਕੋ ਕਰੈ ਬਿਚਾਰਾ ।
ਕਹਿਤ ਨਾਨਕ ਇਹ ਜੀ ਕਰਮ ਬੰਧ ਹੋਈ।
ਬਿਨ ਸਤਗੁਰ ਭੇਟੇ ਮੁਕਤ ਨ ਹੋਈ ।

248. ਬਿਨ ਨਾਵੈ ਨੀਚ ਜਾਤ ਹੈ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਹੋਇ।

249. ਸੰਤ ਜਨਾ ਕੀ ਜਾਤ ਹਰ ਸੁਆਮੀ।

250. ਨੀਚ ਜਾਤ ਹਰ ਜਪਤਿਆ ਉਤਮ ਪਦਵੀ ਪਾਇ।

251. ਜਿਸ ਨੀਚ ਕੋ ਕੋਇ ਨ ਜਾਨੈ ।
ਨਾਮ ਜਪਤ ਚਹੁ ਕੁੰਟੀ ਮਾਨੈ ।
ਜਾਂ ਕੈ ਨਿਕਟ ਨ ਆਵੈ ਕੋਈ ।
ਸਗਲ ਸ੍ਰਿਸਟ ਇਨਕੇ ਚਰਨ ਮਲ ਧੋਈ।
ਜੋ ਪਰਾਣੀ ਕਾਹੂੰ ਨ ਆਵਤ ਕਾਮ।
ਸੰਤ ਪ੍ਰਸਾਦ ਤਾਕੋ ਜਪੀਐ ਨਾਮ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

252. ਸਾਧੁ ਕਰਮ ਜੋ ਪੁਰਖ ਕਮਾਵੈਂ।
ਨਾਮ ਦੇਵਤਾ ਜਗਤ ਕਹਾਵੈਂ ।
ਕੁਕ੍ਰਿਤ ਕਰਮ ਜੋ ਜਗ ਮੈ ਕਰਹੀਂ ।
ਨਾਮ ਅਸੁਰ ਤਿਨਕੋ ਜਗ ਧਰਹੀਂ।

253. ਕੋਊ ਭਯੋ ਮੁੰਡੀਆ ਸੰਨਯਾਸੀ ਕੋਊ ਯੋਗੀ ਭਯੋ,
ਕੋਊ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਯਤੀ ਅਨੁਮਾਨ ਬੋ।
ਹਿੰਦੂ ਤੁਰਕ, ਕੋਊ ਰਾਫਜ਼ੀ ਇਮਾਮ ਸ਼ਾਫੀ,
ਮਾਨੁਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ।
ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜ਼ਕ ਰਹੀਮ ਓਈ,
ਦੂਸਰੋ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੋ।
ਏਕਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੋ ਗੁਰੁ ਦੇਵ ਏਕ,
ਏਕਹੀ ਸਰੂਪ ਸਭੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ॥

254. ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਔ ਨਮਾਜ ਓਈ,
ਮਾਨੁਸ ਸਭੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਪ੍ਰਭਾਵ ਹੈ।
ਦੇਵਤਾ ਅਦੇਵ ਜਛ ਗੰਧਰਬ ਤੁਰਕ ਹਿੰਦੂ,
ਨਯਾਰੇ ਨਯਾਰੇ ਦੇਸਨ ਕੇ ਭੇਸ ਕੋ ਸੁਭਾਵ ਹੈ।
ਏਕੈ ਨੈਨ, ਏਕੈ ਕਾਨ, ਏਕੈ ਦੇਹ, ਏਕੈ ਬਾਨ,
ਖਾਕ ਬਾਦ ਆਤਸ਼ ਔ ਆਬ ਕੋ ਰਲਾਵ ਹੈ।
ਅਲਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਨ ਔ ਕੁਰਾਨ ਓਈ,
ਏਕ ਹੀ ਸਰੂਪ ਸਭੈ ਏਕਹੀ ਬਨਾਵ ਹੈ॥

255. ਭੇਮੂ ਖਖਰ ਮਿਸਰੀ ਮਖੀ ਮੇਲ ਮਖੀਰ ਉਪਾਯਾ।
ਪਾਟਪਟੰਬਰਕੀੜਿਅਹੁੰ ਕੁਟਕੁਟ ਸਣ ਕਿਰਤਾਸ ਬਣਾਯਾ।
ਮਲਮਲ ਹੋਇ ਵੜੇਵਿਅਉਂ ਚਿਕੜ ਕਵਲ ਭਵਰ ਲੋਭਾਯਾ।
ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰ ਪੱਥਰ ਹੀਰੇ ਮਾਣਕ ਛਾਯਾ।
ਜਾਣ ਕਸੂਰੀ ਮਿਰਗ ਤਨ ਨਾਉ ਭਗਉਤੀ ਲੋਹ ਘੜਾਯਾ।
ਮੁਸਕ ਬਿਲੀਅਹੁੰ ਮੇਦ ਕਰ ਮਜਲਸ ਅੰਦਰ ਮਹਿ
ਮਹਿਕਾਯਾ।
ਨੀਚ ਜੋਨਿ ਉਤਮ ਫਲ ਪਾਯਾ॥

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ॥

ਬੇਨਤੀ

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦

ਪਉੜੀ

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਕੈ ਗੁਰੁ ਨਾਨਕ ਲਈ ਧਿਆਇ। ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ। ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੂ ਸਿਮਰੌ ਸ੍ਰੀ ਹਰਿ ਰਾਇ। ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸੁ ਡਿਠੇ ਸਭ ਦੁਖ ਜਾਇ। ਤੇਗ ਬਹਾਦਰ ਸਿਮਰੀਏ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ। ਸਭ ਥਾਈਂ ਹੋਹਿ ਸਹਾਇ। ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਸਭ ਥਾਂਈਂ ਹੋਇ ਸਹਾਇ। ਗਿਆਰਵੀਂ ਪਾਦਸ਼ਾਹੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਤੇਰੀ ਮਹਿਮਾ ਲਖੀ ਨਾ ਜਾਇ॥

ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਕਾ ਖਾਲਸਾ ਜੀ ਬੋਲੋ ਜੀ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ॥

ਹੇ ਸਚੇ ਪਿਤਾ ਅਕਾਲ ਪੁਰਖ ਤੇਰੀ ਪਰਮ ਕਿਰਪਾ ਤੇ ਤੇਰੇ ਬਖਸ਼ੇ ਸਾਦੇ ਜੇਹੇ ਬੁਧੀ ਬਲ ਨਾਲ ਇਹ ਪੁਸਤਕ ਅਜ ਸੰਪੂਰਨ ਹੁੰਦੀ ਹੈ, ਤੂੰ ਆਪਨੇ ਦਰੋਂ ਘਰੋਂ ਬਰਕਤ ਦੇਹ ਕਿ ਇਹ ਗੁਰੂ ਖਾਲਸੇ ਜੀ ਦੀ ਕਿਸੇ ਸੇਵਾ ਦੇ ਯੋਗ ਹੋਵੇ, ਹੇ ਅਭੁਲ ਪਿਤਾ ਇਹ ਭੁਲਨ ਹਾਰ ਦਾਸ ਸਮਰਥ ਹੋਨ ਦੇ ਦਾਵੇ ਬੰਨਨ ਦੇ ਯੋਗ ਨਾ ਹੋਨ ਕਰਕੇ ਕਈ ਇਕ ਥਾਂਵਾਂ ਤੇ ਭੁਲਾ ਰਿਹਾ ਹੋਵੇਗਾ, ਗੁਣੀ ਜਨਾਂ ਦੇ ਹਿਰਦੇ ਪ੍ਰੇਰ ਕਿ ਨਿਰਗੁਨਿਆਰੇ ਨੂੰ ਗੁਨ ਬਖਸ਼ਦੇ ਹੋਏ ਇਸਦੀ ਸੁਧਾਈ ਵਿਚ ਸਹਾਈ ਹੋਨ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਹੇ ਸਚੇ ਜਗਤ ਪਿਤਾ! ਸਾਡੇ ਅਧੋਗਤ ਹੁੰਦੇ ਦੇਸ਼ ਦੀ ਦੁਰਦਸ਼ਾ ਪੁਰ ਮੇਹਰ ਦੀ ਨਜ਼ਰ ਕਰ ਜਿਸਤੇ ਸਾਡੇ ਰਿਦਿਆਂ ਵਿਚ ਤੇਰੇ ਜਗਤ ਪਿਤਾ ਹੋਨ ਦਾ ਪਵਿਤ੍ਰ ਅਸੂਲ ਪ੍ਰਪੱਕ ਹੋਵੇ, ਤਾ ਕਿ ਅਸੀ ਆਪਸ ਵਿਚ ਤਨ,ਮਨ,ਧਨ ਥੀਂ ਏਕਤਾ ਕਰਦੇ ਹੋਏ ਸਚੇ ਮਾਰਗ, ਗਿਆਨ, ਭਗਤੀ, ਉੱਨਤੀ ਤੇ ਪ੍ਰਮਾਨੰਦ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਈਏ।

ਹੇ ਪਰਮ ਕਿਰਪਾਲੂ ਪਿਤਾ ਇਸ ਪੁਸਤਕ ਦੇ ਇਸ ਥੋੜੇ ਸਮੇਂ ਵਿਚ ਸੰਪੂਰਨ ਹੋਨ ਵਿਚ ਜੋ ਸਹੂਲਤਾਂ ਪ੍ਰਾਪਤ ਹੋਈਆਂ ਹਨ ਉਹ ਕਿਸੇ ਪ੍ਰਕਾਰ ਨਿਆਇਕਾਰੀ ਤੇ ਅਮਨ ਬਖਸ਼ ਸਰਕਾਰ ਅੰਗ੍ਰੇਜ਼ੀ ਦੀ ਕਿਰਤੱਗਜ਼ਤਾ ਤੋਂ ਨਹੀਂ ਉਕਾਸਕਦੀਆਂ ਜਿਸਦੇ ਅਮਨ,ਆਰਾਮ ਤੇ ਵਿਦਯਾ ਦੇ ਅਮੋਲਕ ਸਮੇ ਨੇ ਇਸ ਤੁਛ ਬੁਧੀ ਨੂੰ ਆਪਨੇ ਸੰਚਤ ਕੀਤੇ ਖਜ਼ਾਨ ਗੁਣੀਆਂ ਦੀ ਭੇਟਾ ਕਰਨ ਲਈ ਹਰ ਤਰਾਂ ਦੀ ਖੁਲ ਬਖਸ਼ੀ ਰਖੀ ਹੈ। ਹੇ ਦਯਾ ਪੁੰਜ! ਅਭਲਾਸ਼ਾ ਹੈ ਕਿ ਅਜੇਹਾ ਸੁਖ ਦਾਇਕ ਸਮਾਂ ਅੱਟਲ ਰਹੇ, ਨਿਆਇ ਤੇ ਅਮਨ ਹਰਪ੍ਰਕਾਰ ਵਾਧਾ ਕਰਦਾ ਰਹੇ ਅਤੇ ਗੁਣੀ ਪੁਰਸ਼ਾਂ ਤੋਂ ਦਾਸ ਨੂੰ ਹੌਸਲਾ ਵਧੌਨ ਵਾਲੀ ਅਮੋਲਕ ਸਿਖਿਆ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਰਹੇ ਤੇ ਹੋਰਨਾਂ ਤੇ ਖਾਲਸਾ ਜੀ ਨੂੰ ਇਸ ਤੁੱਛ ਸੇਵਾ ਕਰਨਦਾ ਔਸਰ ਮਿਲਦਾ ਰਹੇ ਤਾਂ ਜੋ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਪਵਿਤ੍ਰ ਮਿਸ਼ਨ ਦਾ ਚਹੁੰ ਕੁੰਟੀ ਪ੍ਰਚਾਰ ਹੋਵੇ ਅਤੇ ਸਰਬੱਤ ਨੂੰ ਤੇਰੇ ਚਰਨ ਕਵਲਾਂ ਦੀ ਪ੍ਰੀਤ ਤੇ ਨਾਮ ਦਾਨ ਦੀ ਬਖਸ਼ਸ਼ ਹੋਵੇ। ਜਿਸਦਾ ਸਿਟਾ ਇਹ ਨਿਕਲੇ ਕਿ ਮਨੁਖ ਮਾਤ੍ਰ ਤੇਰੇ ਸਰਖੰਡ ਵਿਚ ਪਹੁੰਚਕੇ ਮਹਾਂ ਅਨੰਦ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਨ; ਏਹੋ ਮੇਰੀ ਬੇਨਤੀ ਹੈ।

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ।
ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ॥

The end.

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

ਸਫਾ 647 ਤੋਂ 699 ਤਕ ਕਾਰੋਨੇਸ਼ਨ ਪ੍ਰਿੰਟਿੰਗ ਵਰਕਸ
ਅਮ੍ਰਿਤਸਰ ਵਿਚ ਭਾਈ ਸੁਚਾ ਸਿੰਘ ਮੈਨੇਜਰ
ਦੇ ਪ੍ਰਬੰਧ ਨਾਲ ਛਪਿਆ।

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

No. Lakh

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri

CC-0. In Public Domain. Funding by IKS-MoE

Digitized by eGangotri